

This paper is specially devoted to the advocacy of the speedy, personal, pre-millennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of the kingdom of God; and while rejecting—as it has from the commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.

WHOLE NO. 1674.

Advent Herald.

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"Behold, I come quickly." "Occupy till I come."

BOSTON, WEDNESDAY, SEPTEMBER 3, 1873.

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Selections.

BEHOLD, THE BRIDEGROOM COMETH.

Behold, the bridegroom cometh in the middle of the night,
And blest is he whose loins are girt, whose lamp is burning bright,
But woe to him that slumbereth, and whose lamp is out,
And who to have had servant whom the Master shall surprise
With lamp untrimmed, unburning, and with slumber in his eyes!
Do thou, my soul, beware, lest thou in sleep sink down,
Lest thou be given over to death, and lose the golden crown;
But see that thou be sober, with watchful eyes, and thus
Cry, "Holy, holy, holy God, have mercy upon us!"
That day, the day of fear, shall come; my soul, slack not thy toil,
But light thy lamp and feed it well, and make it bright with oil;
Who knowest not how soon may sound the cry at eventide,
"Behold, the bridegroom cometh! Arise! Go forth, to meet the Bride!"
Beware, my soul; beware, beware, lest thou in slumber lie,
And like the five remain without, and knock, and wait, and cry;
But watch, and bear thy lamp undimmed, and Christ shall gird thee on
His own bright wedding-dress of light,—the glory of the Son.

THE SCARLET LINE.

[Concluded.]

But to proceed. Here then was the city of Jericho closely shut up—no escape from it, and the only place of safety in it, the house that had the scarlet line in the window. And what is the state of this world? It is like the city of Jericho, shut up for destruction. This world is but the condemned cell, in which sinners, found guilty before their Judge, are shut up for execution. The sentence has already passed. Think not that there is any question with God as to whether man is guilty or not. The death of his Son long ago settled that. "We are by nature children of wrath" (Eph. 2: 3); "All the world is guilty before God" (Rom. 3: 19). And what, then, does the world wait for? Not for condemnation, for it is judged already, but for execution. But still there is one house that will be preserved from the fearful ruin,—a house made of living stones, sprinkled with the blood. All who trust in the precious blood of Christ compose that household. Oh, flee then, and take refuge there! Soon, soon will this world "reel to and fro, and totter like a drunken man;" soon will the day of the Lord of hosts be here; and who shall be able to stand? But with this sudden, this fearful judgment hanging over them, what are men about? Why, they are like madmen, painting and decorating the walls of their condemned cell. Man so blinds his eyes to the future, so willfully hides from himself the thought of death, which is all around him, and of the judgment that inevitably awaits him, that he takes pleasure in beautifying and adorning the very place that is to be his grave. He plants his garden, he builds his pleasant dwelling, he makes it fair and pleasant to the eye, and forgets it is the condemned cell, in which he himself is only waiting for execution. And so it was with Jericho; the men of valor could look down from their lofty walls upon the army of the Israelites, and could defy their attacks. Who could scale such high walls? Who could break open such massive gates? And no doubt, as day followed day, and they found there was no attempt made on the part of the Israelites to take the city, they became more settled and firm in their confidence; they thought themselves more secure than ever against their deadly foes. And so it was with the world: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8: 11). Because God has been long-suffering in his dealings with the earth, and has not visited upon man at once the deserved judgment on account of his sins, therefore men take occasion to say there is no judgment coming. And what did the Israelites do with respect to Jericho? They did not attempt to batter down the walls nor break open the gates. No. Quietly, at the command of God, they marched round outside the city for six days, bearing the ark of the Lord, and seven priests blowing seven trumpets of rams' horns. Thus they did once every day for six days; still all was strong and firm as ever in the city; not a stone was loosened from the walls. How must the people in the city have laughed and mocked at the seeming folly of the Israelites! How could a few priests, blowing a hoarse blast on rams' horns, hurt the city? Was this all the God of Israel could do? Was this all the judgment that had been threatened? And probably the greater part, after the first novelty of the thing was over, heeded it no more, but just as usual, went about their daily business; or if the sound of the rams' horns caught their ear, sneered

at the Israelites who could thus vainly spend their time.

Dear reader, is not this the very picture of the world? Warning after warning has been sent to it, that the Lord is coming; but it sounds in men's ears as but a foolish report. Indeed, so forgetful of it have men been, that it now seems a very strange new doctrine to many, that "the Lord is at hand" (Phil. 4: 5). All have been slumbering; all have been glad to forget the fearful and unwelcome truth. But nevertheless, the word of the Lord standeth sure.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1: 7). Men may, indeed, deride, and doubt the fact. The word of the Lord says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3: 3, 4). But as the deluge, in the time of Noah, came suddenly upon the world, and all except the eight persons in the ark perished, so will the coming of the Lord overtake this world with sudden destruction, and there will be no escape: for as it is written, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

So it was with the city of Jericho. The six days had run their course—the seventh day came: again the priests, with rams' horns, and the ark, and the army, go round the city; but that day they did so seven times. The seventh time came—the priests blew the last blast with the trumpets—Joshua said unto the people, "Shout for the Lord hath given you the city. . . . So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. . . . And they burnt the city with fire, and all that was therein." Here was judgment the most fearful and sudden! Where was now the laugh and the scoffing at the Israelites? Where were now the walls that reached up to heaven, and the mighty men of valor? And such will be the destruction that will, like lightning, come upon this world. The Lord himself, clothed with a vesture dipped in blood, and followed by the armies of heaven, will smite the nations, and tread the winepress of the fierceness and wrath of Almighty God. And when will this be? Will men see the judgment approaching? Will they be warned in time? No. The warning they have already had. They have heard the word of God concerning it; they have heard what to them seemed a foolish, feeble testimony about it, just as the men of Jericho heard the feeble blast of rams' horns; but they have neglected it; they have despised, they have disbelieved it. "But of that day and hour knoweth no man, no, not the angels of heaven" (Matt. 24: 36). "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17: 28-30). Each will, as usual, be about his accustomed business. The tradesman will be thinking, as usual, of his gain, the laborer of his toil, the idle man of his pleasures; the drunkard will be enjoying his glass, the profane person will have the oath upon his lips, the fornicator will be meditating on his lust; when, in a moment each will be surprised by the appearing of the Lord. And what a calm stillness of despair will then seize the busy, noisy thousands of those who have perhaps a name to live, being called Christians, but are dead! What would a man then give for but one hour of his former life! Yes, men may deride now; men may bury their thoughts about the future in the present cares and riches and pleasures of this world; but that day will overtake them "as a thief in the night," and that day is surely, speedily drawing nigh. Dear reader, are you ready? Are you prepared, washed, cleansed, safe from all this destruction? You hear people talk of the mercy of God. Sinners, careless about their souls, thoughtless about Jesus, try to quiet their con-

sciences by saying, "God is merciful; and if we do no wrong to our neighbor; and live a decent, sober life, he will not punish us like the rest of the wicked." But remember Jericho. Man, woman, and child, the infant at the breast, and the hoary-headed old man, all alike perished at the Lord's command. They had forgotten God. Their iniquities had gone on till the God of righteousness could no longer forbear. The time for judgment had come, and there was no refuge but under the shelter of the scarlet line. God is, indeed, most merciful and gracious; he has given the blood of his own Son for guilty sinners; he points to that as the proof of his mercy and love. The sinner that has sought a refuge there is safe, but *nowhere else*. Those are always most ready to talk of the mercy of God, who are cherishing or allowing some secret sin—some darling lust; who are despising the precious blood of Christ, but who wish, if possible, to continue in their careless, thoughtless state, and yet try to persuade themselves that all will be right in the end.

But where was Rahab in the destruction? Her house was upon the wall, the very wall which tottered and fell down flat. And was she buried in the ruins? No. Her house fell not, for there was the scarlet line in the window. When all reeled to and fro around, when crash after crash of the falling walls told her that the hour of vengeance was come, her house stood firm. And the same One that preserved the harlot's house from ruin has promised, saying, "Yet once more I shake not the earth only, but also heaven; that those things which cannot be shaken may remain" (Heb. 12: 27). Have you, dear reader, rested on that "which cannot be shaken"—the word of the Lord? "Heaven and earth shall pass away, but My words shall not pass away." This is the only sure foundation.

Build upon the word of God; as the Lord Jesus himself said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7: 24, 25). It is not merely hearing what God says, but believing it, and therefore acting upon it. Rahab believed what she had heard, and therefore she acted accordingly. She bound the scarlet line in the window, she got her family into the house, then she and they were safe. And when the swords of the Israelites spared neither man, woman, nor child in the city, where were Rahab and her household? Safe with the camp of the Israelites; for Joshua had said unto the two men that had spied out the country, "Go into the harlot's house, and bring out thence the woman and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out her kindred, and left them without the camp of Israel."

No destruction could fall upon Jericho till the poor harlot had been removed far away from the danger. And so every guilty sinner that trusts to the blood of Jesus, be he who he may—vile, despised, loathsome even to himself—yet he is safe from judgment; he is loved with an everlasting love, and made an heir of glory, a joint-heir with Christ. And when this world and the works that are therein shall be burnt up, he will be peacefully and joyfully singing the song in glory, "Worthy is the Lamb, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

Dear reader, "the time is short!" "Yet a little while, and he that shall come will come, and will not tarry." Surrounded by myriads of glorious saints, Jesus will soon appear; and forming one of that bright and joyful and triumphant band, there will be the once despised harlot of Jericho,—one who has well known what it is to have been a sinner—one who well knows what it is to be saved by the blood of the Lamb.

May you, also, be there; alike freed from all condemnation; alike washed in his precious blood; alike crowned with light and joy unfading!

NO DOUBLE FULFILLMENT OF PROPHECY.

There is not an intimation in the prophecies, that identically the same prediction is in any instance to have a double accomplishment. If it were expressly taught that judgment and chastenings foreshown in a prophecy, are to have double, and many fulfillments, there would be no means of knowing when they had reached their end. If the Israelites may, in virtue of the predictions in Hosea, Amos, Isaiah and other proph-

ets, be carried into captivity a second time, and left in exile through several thousand years, who can know but that a third captivity may follow the second, and a fourth the third, and so on forever? What an impeachment of the truth and wisdom of the Most High it is, to impute to him such a method of prediction!

There are indeed many predictions in the Scriptures, that the same events in kind are repeatedly to occur; but not one that identically the same event is to take place more than once. Christ foretold that there were to be wars, earthquakes and famines and pestilences; but they were not to be the same individual wars and earthquakes, famines and pestilences. Though resembling each other in their general characteristics, as wars and earthquakes, they were not to be identical repetitions of the first in the train, to which each belonged. The wars were to be between different nations, or at different times, under different leaders, and attended with the slaughter of different individuals. The earthquakes were not to be repetitions of each other, in the same locality, but were to have their scenes "in divers places."

There is to be one incarnation, one ministry, one crucifixion, one burial, one resurrection, one ascension and glorification of the Son of God. There is to be but one corporeal death of the same individual; one resurrection of the same individual saints to life and glory; and one resurrection of the unholy dead to shame and everlasting contempt. And so of all other events foreshown in the prophecies, whether they are revealed through symbols, or foretold in language. There is to be but one series of rulers of the western Roman empire symbolized by the beast from the sea, Rev. 13: 1-3; there is to be but one conquest of that empire by Goths and Vandals from the north of Europe or Asia; there is to be but one irruption of Saracens from Arabia under Mahomet and diffusion over western Asia, north Africa, and a part of Europe. There is to be but one conquest of the same territory by Seljukians, Moguls and Tarks, and establishment and support of an empire for more than 800 years. The seven seals are the only seals that are to be broken; the seven trumpets are the only trumpets that are to be blown; the seven vials are the only vials that are to be poured. The inflictions foreshown under these last, are accordingly expressly denominated "the last plagues." They are not to be duplicated, through an interminable series of years.—DAVID N. LORD.

"TILL HE COME"

A Hearer's Notes of an Address by Adolphus, on Lord's Day Evening, October 3, 1869.

I wish to speak to you this evening on the prospect of the return of our blessed Saviour, Jesus Christ. When the Lord's Supper is celebrated, we remember Jesus in the past, how he died for us on the cross; we think of Jesus in the present, how he lives and intercedes for us; and we look forward to the future, when he shall come again and receive us to himself. These three facts are before us when we thus show the death of the Lord.

Jesus himself dwelt on his future coming when on that last night he gave his disciples the bread and the wine. All three evangelists record it, that he said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom;" and the apostle Paul likewise says, "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

To be in sympathy with Jesus, we also must look forward to his second coming. It was wonderful strength which enabled Jesus, in the prospect of his great agony in Gethsemane, and his death on the cross, to rejoice with his disciples, looking past and beyond all the sorrow to the time when he should return in brightness and joy to receive his people to himself.

On the eve of the crucifixion, he was full of peace, comforting and encouraging them, and he gave unto them this supper as an emblem of his faithfulness and unchanging love. Jesus will come again. As surely as he lived and died upon the cross, and as surely as he is seated now on the right hand of the Father, so surely he will return, and all his saints with him, and give the crown of righteousness to all who love him. This is the great hope of the Christian.

1st, It is a *sovereign hope*. Even the beloved disciple John fell at his feet as one dead, when he beheld the Lord Christ in his heavenly glory. This hope of the Lord's return solemnizes us; it makes our whole life grave and earnest; every day brings us nearer to the appearing of our great God and Saviour,

with his angels and saints, when, as the Lord of glory, he shall be made manifest, and we shall see him eye to eye.

He who expects the Lord Jesus cannot lead a trifling life. Is it an awful thing to live, a solemn thing to belong to the ten virgins who have gone forth to meet the Bridegroom; it is a solemn thing to be a Christian going forth to meet the Lord Jesus, expecting when he appears to see him, and to be with him.

2d, It is a *joyous hope*. God is our joy. The highest joy has an element of awe in it; even the angels, who rejoice before God continually, are filled with awe and reverence, veil their faces, and cry, "Holy, holy, holy!" and while the prospect of seeing Jesus, our heavenly Bridegroom, is solemn, it is also joyous. Now at the table, Christ has removed all that is sorrowful and alarming; a festival has been prepared for you; you have no reason to mourn, or to be afraid; your sin is forgiven, your guilt is cancelled, your burden is removed; the love of God is resting upon you; the kingdom of heaven is opened to you; Jesus by his own blood has prevailed, and we, with him, have entered into the holy of holies. In all trials we have his sympathy, in all difficulties his strength, in all perplexities his guidance. Let all our hearts be praise.

Have you heard the voice of Jesus? with joy think also of Christ's return—saying, "Come unto me;" and are you *living in the sound of that "come?"* If so, you will surely hear that same blessed voice say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" for his body was broken, and his blood shed, that when he comes, all who trust in him may be with him for ever.

3d, It is a *purifying hope*. All exhortations to Christians have reference to the second coming of the Lord. As expecting to be with and like Jesus, to be joined to him in an everlasting union, a Christian cannot lead a sinful, trifling life; you must put away the tinsel and the emptiness of the world, and adorn yourself with all that is precious in the sight of God. To you, who are his disciples, he says, "Learn of me, for I am meek and lowly of heart." If you cherish this hope it will shape the course of your life, mould your character, and exert an elevating influence on your whole being.

4th, It is a *vital hope*. We have it living within us; we have already the earnest, the foretaste of the inheritance. It is a lively hope, because Christ, even now, lives within us, the hope of glory.

Jesus is *no stranger* to us; when we see him, we shall be like him; but even now, to some extent, we see him, and are like him. Then will be the marriage of the Lamb, but already are we united to him by the Holy Ghost. All that is promised in this hope we now possess in essence and germ, though miniature, for he who died for us now lives in us. He gives himself to us to be the root of all our life, the source of all our joy; and when we sit at this table, our hope is his return, the coming of Jesus, when our union with him, begun on earth, will be perfected in glory.

5th, It is a *living hope*, the nature of which we understand, because it is ours by the Holy Spirit given to us. May the Lord give us to realize it! Put all your trust in Jesus; let none be afraid, for Christ is here, Christ crucified, who is risen, and gone into heaven, where he ever liveth to make intercession for us.

Christ is ours, and sin is taken away; rest then in Jesus, with fullness of peace, and the assurance of faith; then will his return be in you a *solemn hope*, a *joyous hope*, a *purifying hope*. And let each one, as he rests on Jesus, again give himself to Jesus to be his body, soul, and spirit, for time and eternity, with all that he is and has, his thoughts, desires, imaginations, actions; move and live in Jesus. Say again, "I am Thine, dwell Thou in me;" then will it be also a *vital hope*. For only when we live to Christ will he give us rest, putting his yoke and burden upon us. We shall then find rest in the rest of Jesus, and then, when Jesus comes, they who are ready shall go in to the marriage. Amen!—British Herald.

"GOD WITH US."

"Let not God speak with us, lest we die."—Exod. 20: 19.
"The Word was God. . . . And the Word was made flesh and dwelt among us."—John 1: 1, 14.
"All the people were very attentive to hear him."—Luke 19: 48.

There is a beautiful story in ancient poetry. A great warrior, the hero of Troy, clad in fierce armor, stretches out his arms to embrace his child before he goes to the field of battle. The child is afraid of the dazzling helmet and nodding crest, and stern, warlike aspect of his father, and shrinks back in terror and

alarm. But there is a loving, tender heart beating within that panoply of steel. The father unbids his glittering helmet, lays aside his fierce armor, and comes to his child with outstretched arms and tender words of love. And the child shrinks from him no longer, but runs to his arms, pillows his head upon his bosom, and receives his parting embrace and kiss. So men are afraid of God when he appears in his majesty and terribleness. They think of his omnipotence, his glory, the awfulness of his throne, the terror of his justice, and shrink back from him. But as this father laid aside his fierce armor and came to his child in all the tenderness of paternal affection, so God veils his glory and splendor and awfulness, and reveals himself to his children in the sweetest aspect of love.

Communications.

Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

GOD'S BEAUTIFUL CITY.

Dear Orrock:—A brother in Canada once requested a copy of the poem I composed entitled, "The Beautiful City." I had none in print to spare and can only copy it now and furnish it for publication in your columns,—through which it may reach him who requested it. I am not sure but you once published it, but perhaps it will bear republication. May God bless you, dear brother.

Yours, D. T. TAYLOR.
Rouses' Point, N. Y.

Far, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city—so high and bright,
Where is known no sorrow, nor death, nor night,
Beautiful city!
O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.
They roam through the gardens of endless spring;
They crowd all the portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
Beautiful city!
Hark! Hark, again! the angelic strain,—
As gleams through the crystal that burnished train.
There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold;
And the dwellers immortal will never grow old.
Beautiful city!

We pierce the skies with longing eyes,
And yearn to inherit the golden prize.
It is said that the King in his power sublime,
When the last sands drop from the glass of Time,
And our world shall be gladden in her Eden prime,
Will bring down that city to golden earth's clime;
Beautiful city!
Bright capital, where saints will dwell
And reign on the throne with Immanuel.
As jewels flash on the brow of a queen,—
As the Jasper and Ruby in crowns are seen,—
God's city, wrapped in its silver sheen,
Will be set like a gem in the New Earth's green;
Beautiful city!

City of flowers and peaceful bowers!
Come down and illumine this dark world of ours!
I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed King in his beauty shall see
And live in his presence eternally.
Beautiful city!
In royal state blest mansions wait,
And beckon us in through the pearly gate.
I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.
Beautiful city!

Let us enter in, a crown to win!
Our words but half tell of the glory within.

HEBRON CAMP IN 1873—WHAT I SAW AND HEARD.

"Yet to work presses, and the hands hang down,
And in much weeping is the good seed sown:
Oh! for the harvest, and the bringing home,
Oh! for the Master's presence with his own,
Father, 'Thy kingdom come.'"

THE CAMP-MEETING.

Services commenced Thursday morning July 31st, and from that time grew in interest until the close. A deep, spiritual interest was manifest; quite a number renewed their vows and a dozen or more started for the kingdom. The social meetings were so interesting and the current so strong that, as one remarked, it seemed at times almost impossible to "shut down the gate." The sermons and exhortations were generally very instructive and of a practical or doctrinal character. The attendance at the meeting was larger than ever before; all of the cottages were occupied, though quite a number of new ones have been erected the past year. During the meeting we were blest with delightful weather—a few refreshing showers cooled the air and laid the dust. We seemed to dwell in quiet; away from the bustle and noise of the world, and to a great extent separate from its wickedness, we enjoyed the fellowship of saints. To very many these seasons are as oases in the desert, but as disease invaded our ranks we were reminded that even "this is not our rest."

THE CONFERENCE.

The general Conference met on Monday morning, Aug. 4th. The regular business was transacted. The constitu-

THE
American Millennial Association,
Organized in Boston, Mass., Nov., 1858, has for
ITS OBJECT

The publication of a Pre-Millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy and of a practical character, and the support of Ministers or Colporteurs in destitute fields of labor.

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THE ASSOCIATION.

The American Millennial Association met Thursday afternoon, August 7th. The reports were given, committees appointed and funds raised. Everything in the business department of our work will, we trust, be pushed forward with renewed vigor. This seemed to be the wish of many. But individual action is necessary in order to its accomplishment.

AN EPILOGUE OF SERMONS.

Elder H. Bundy, now of Concord, N. H., preached from Isa. 61: 1, 2. As we read in the New Testament, this prophecy was fulfilled more than seven hundred years after it was uttered. The Spirit of God is necessary for all of Christ's ministers, as well as for him. Prophets, priests and kings were anointed anciently. The oil was typical of the Spirit of God. Jesus is the antitype of the three; being our Prophet, Priest and King. To the meek the gospel has always been good tidings. (This was illustrated by reference to Simeon, Anna, Nathaniel and others). The work of Messiah was also "to bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." While this was emphatically the work of the Master, the proclamation of the gospel belongs also to us as his ministers, and our mission includes the announcement of "the day of vengeance of our God."

Elder I. H. Shipman of Lisbon, N. H., spoke from 1 John 4: 16, "God is love." He remarked that love is the ruling principle exhibited in God's dealings with us. The fact that "while we were yet sinners Christ died for us,"—that God gave his Son to die for us when we were ungodly,—is the clearest exhibition and proof of the truth of the text. But there is great danger of laying too much stress upon this text to the exclusion of others—like Heb. 12: 29, where we read, "God is a consuming fire." His loving nature does not exclude his justice; and often that which he has been pleased to do, which appears to us as an exhibition of wrath, is done in love to his children. The apostle refers to judgments sent and threatenings not yet fulfilled in his assertion that "God is a consuming fire." The destruction of the cities of the Plain, the descent of fire on the enemies of Elijah, the fate of those who "offered strange fire," the declaration of John in regard to Christ's burning up the chaff, &c., Christ's own words that the wicked shall depart "into everlasting fire," and many other portions both of the Old and New Testaments, all go to confirm the apostle's declaration. God's ruling principle of love is imparted to all his children, and only while we "abide in love" do we abide in God. Hence the apostle's declaration to the Corinthians in 1 Cor. 13: 1-3, shows we are nothing without love. In writing to the Ephesians (chap. 3: 14-21) he shows what that love will do if embraced and cherished; that such as become "rooted and grounded" in it go on till they are represented as a family or household in heaven. The necessity of retaining that blessed grace and the results of a departure from it are set forth most clearly in Rev. 2: 1-7, where it appears the Ephesians had retained every other good thing but this, and the Master said that except they remembered from whence they had fallen and repented and obtained their former love he would remove the candlestick out of its place. Do we not need this holy love as much as they did? If nothing could be done without it then can there be now? May God grant a wonderful increase of it, till it shall develop itself in making us kind and affectionate as a loving family. Then we shall want to see all the members of the family together, with our Father and elder Brother in our blessed, eternal home.

Elder H. Canfield of No. Attleboro', Mass., delivered a sermon on Acts 28: 24, "And some believed the things which were spoken, and some believed not." There is nothing wonderful or singular in this statement. This is spoken of one of Paul's prison sermons. The theme of this discourse was his favorite topic—

"the Kingdom of God." The record says many came to the meeting, and it was long—from morning till evening. Notice:—

1. *What Paul preached.* We may learn what this was from his epistles. They contain all the essentials of the glad tidings of salvation. To the Colossians he speaks of "the mystery" which hath been hid from ages, but was now made manifest—"Christ in you the hope of glory." This "mystery" was the burden of his preaching. To Timothy he speaks of "one God and one Mediator," who gave himself a ransom for all. His preaching was high-toned. He was determined not to know anything but Christ crucified. His preaching took in the whole scheme of salvation from the suffering to the glory. He spoke of the atonement, of the literal death and resurrection of Christ—and consequently of the resurrection of the dead, of the ascension, intercessory work and coming again of Christ; of the judgment and the restitution of all things. He preached the kingdom of God, and the key to the vast treasures of this kingdom is, "Only believe."

2. *The difference in the reception of this gospel.* About the same results have been seen from that day to this in connection with every gospel sermon: some have believed and some have not believed. It is strange that men become so "alienated from the life of God" as to "choose death rather than life." It is the most remarkable thing connected with our race. For a time it appeared as if Christ's was an exception: the whole city came out to hear him, but when they heard his words they "begged him to depart out of their coasts."—They heard him—but simply said, "Whence hath this man this wisdom and these mighty works? and they were offended in him." The same was the treatment of the apostles and disciples. This opens up to us the evil of the human mind. Talk about educating men to be good! I would not like to try it. The whole matter of our salvation is decided by our will: "I will," brings salvation; "I will not," brings condemnation. There is no one but can decide now.

3. *What is the result of this difference?* Does believing or not believing affect our future destiny? What do you think about it? Do you expect to put off being purified now, and at some future time be purified by purgatorial fires? Some profess to trust in God's goodness; but the wail of the suffering and dying goes up continually and yet he is good. The theory which destroys future punishment takes the responsibility of saying that God will not do what he says he will. You thus destroy all the hopes of the human family. Why is God's word taken up with such awful statements concerning human destiny as are found in Psa. 9: 17; Matt. 7: 13, 14; Mark 9: 43-48? Why did Christ say, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned"? Is he trifling with us—he who is love incarnate? He is not trying to frighten anybody, but he means what he has said. And who is sufficient for these things? The apostle speaks of the goodness of God, but also of the severity. It is more pleasant to speak of the goodness, but the words of wrath were drawn forth by the love of his heart. Oh, then, believe and be saved.

Elder D. Bosworth of Bristol, Vt., gave a sermon from Rev. 7: 13-17. When Jesus was closing up his mission he said he had many things to say which his disciples could not then bear. They are contained in this Book of Revelation. The speaker said he did not intend to enter into the chronology of the text, nor to open the seals. But he found that there was a blessing for him who reads, hears and keeps the things written therein (Rev. 1: 3), and he wished to investigate a portion of the book. An elder comes to the seer, and asks him, "What are these arrayed in white robes and whence came they?" John replied, "Sir, thou knowest,"—as much as to say, I want to know. We find "a great multitude" spoken of previously; the people of God, though a "little flock," in their scattered condition, when brought together will constitute a vast multitude, that no man can number. John saw the congregated flock—those who had been redeemed down through the ages. It is of all nations, or "out of all nations," out of every kindred and people and tongue, not all of them but some of each. They "stood before the throne"; this will be our right through the blood of the Lamb. They shall stand while the wicked flee away. They are clothed in white robes; the white robes are "the righteousness of the saints." They are not taken from among the angels but from sinners; they are not in the angels' place but the nearest to the throne. "And palms in their hands"; they are victors now, they had been warring, but are counted as conquerors. "These are they which came out of great tribulation." When we walk in God's appointed way we shall suffer persecution; so have all members of the church of God. "They have washed their robes, therefore are they before the throne of God, and serve him day and night in his temple." They shall praise him through the ceaseless ages of eternity. "He shall dwell among them, and they shall hunger no more," we cannot understand what it is not to hunger any more; here we are troubled to know "what shall I eat." They shall thirst no more, "neither shall the sun light on them,"—no sun-strokes there. Then comes the reason: "for the Lamb which is in the midst of the throne shall lead them." All our wants will be supplied; all sources of grief shall be dried up. Our Elder Brother shall wipe away our tears. As a brother looked

away to the saints' home, he exclaimed: "This is all for me and thee." Sinner! will you go with us? Come, hear, and your soul shall live.

(To be continued.)

The Advent Herald.

BOSTON, WEDNESDAY, SEPT. 3, 1873.

THE LORD'S SUPPER AT HEBRON CAMP.

The Communion season at Camp Hebron, Saturday evening, Aug. 9th, was one of blessing and profit. After the singing of a hymn we called attention to three brief portions of Scripture, viz. Exod. 12: 21-23; Luke 22: 14-20; 1 Cor. 11: 23-26, the first as showing the position of the Israelite on the night of the first paschal feast: the basin of blood was behind him (v. 21), the sword of judgment about to descend upon the land of Egypt before him (v. 23), and he with his family safe in the house besprinkled with the blood of the slain lamb (v. 22); so the Christian has the Cross behind him, the judgment of the world before him, while he is safe through "the sprinkling of the blood of Jesus Christ." The second passage presented the passing away of Israel's commemorative ordinance—the passover, and the introduction of the Christian's commemorative ordinance—the Lord's supper. And the third fixed the mind on "the Lord's death" in the past, the Lord's coming, in the future, and the Lord's supper as the grand arch spanning the dispensation, reaching from Christ's first coming to his return in glory. The supper was regarded as a continual feast—began with Christ's personal presence, carried on from generation to generation during his absence, and terminated by his personal presence and "the marriage supper of the Lamb." Dr. J. Litch assisted us at the table, deacons from different Churches distributed the elements, and words of exhortation and of holy song filled up the time of service. Near the close Elder J. Pearson read a letter from our venerable brother, REV. HENRY DANA WARD, which we give below:—

To the Rev. J. Pearson and the Brethren now assembled at Hebron, Mass.—Beloved in the Lord Jesus Christ:—

The God of all grace permits me to speak, though not to meet with you—praise his holy name! He works, and none can hinder; he purposes and brings it to pass. He makes the wrath of man to praise him, and much more the love of Jesus, "by whom and for whom all things were created, and he is before all things, and by him all things consist" (Col. 1: 16). Incomprehensibly great and glorious, "O Lord, thou art our Father; we are the clay, thou art our potter." The times and the seasons are with God. We can neither search out him nor them to perfection. But we know him and also Christ whom he sent, and will send again, "when the times of refreshing [reviving or breathing again] shall come from the presence of the Lord" with "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The chosen people at his first coming rejected Jesus, and put him to death; and now his citizens reject the idea of his coming again to dwell with his redeemed on the earth! Now as of old his people insist on his kingdom in this world,—the Jews in a political form, Christians in a spiritual regency, subject to death, "the king of terrors!" The Jews cannot entertain the hope of a kingdom to come beyond time, and Christendom cannot entertain the hope of the Lord's coming "in the regeneration," to sit in the throne of his glory, and his apostles to sit on twelve thrones with him (Matt. 19: 28). Such testimony of Jesus runs counter to the carnal man; and although declared by the Lord and confirmed by his miracles, neither Jerusalem, nor yet Christendom, gives up the conviction of possessing this world yet for the realm of their several kingdoms. Jerusalem's mistake fulfilled the prophecies, and accomplished the divine purposes, together with the ruin of that city.

Christendom's mistake leads many to forestall their pride, and for the gratification of the flesh—to heap together treasures for the last days, that having much goods in store they may eat and drink and be merry; while others envy them, and covet riches, forgetful of "holiness, without which no man shall see the Lord." Thus the hope of the kingdom of this world becomes "a savor of death unto death in them that perish," who are "walking after their own lusts and saying, Where is the promise of his coming?"

We labor and patiently wait, neither doubting the Lord's promise, nor withholding his truth, nor embarrassing it, grievously with outside questions about the heathen, the dead, the times, the seats, or the hidden things of God. But we labor to bring all men to the knowledge of Christ and his salvation, that they may be found of him in peace at his appearing. I speak not for myself, but for holy truth. Men of understanding and of learning in the churches are usually so absorbed in the cares and the duties of their station, that they have scarcely time to consider a single topic, much less a rainbow of topics, outside of the traditions, reflected though it be on the dark cloud by the Sun of Righteousness in beautiful colors, all harmonious in themselves, and with the analogy of the faith once delivered to the saints. And should one, being struck with the glory and the power of the new form of the truth, attempt once to publish it, he becomes liable to be misinterpreted and injured. This excites our lively sympathy with them in every land who are meekly "looking for that blessed hope,

and the glorious appearing of the great God and our Saviour Jesus Christ,"—with nothing between.

Forty years are now completed (pardon the testimony) since I first discovered the vanity of the hope of the kingdom of this world—discovered, that our true hope is that of Israel (Acts 26: 20) in Jesus and the resurrection,—discovered, that the conversion of this world is not promised; but "the restitution of all things" is, together with "the redemption of our body";—and discovered, that the promised kingdom of God is not come, but is to come with our Lord Jesus Christ from heaven:—whose kingdom is not of a thousand years, but an everlasting kingdom; for "he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This startling discovery, as a lay member of the Presbyterian church in the city of New York and also of the Congregational church in Massachusetts, I brought personally from time to time for seven years before the best known clergymen of those two denominations, together with leading Baptists, Methodists, and Episcopalians. Then the cry of the Advent in a certain time reached me; and, sacrificing the time-question, to the grand question—Shall we look for the Lord? shall we expect this coming, till he appears? shall we labor and patiently wait in hope of his appearing? I attended in Boston the first convention from which yours has descended, and after four years entered the ministry.

I looked for sympathy among my clerical brethren with yearnings of heart. But no; the Jewish question smothered that hope. For, if the carnal Israel are to come home to Jerusalem in bondage before the Lord shall reckon with his servants, then the hope of hearing from the lips of the Blessed, "Enter thou into the joy of thy Lord," becomes postponed for a long time. And if the covenant promises are the property of the carnal Israel, then I have no part in them. On the other side, my brethren who regard the carnal race as the seed of promise, (which they that have formed any decided opinion on the subject for the most part do, both in this country and in Great Britain)—these brethren think one must be hopelessly blind, that reads the Bible and yet doubts the return of the scattered nation to this wretched city. Thus while there is no strife, neither is there much sympathy.

Giants of our day in learning and science, in arts and engineering, in state craft and in the churches, all agree to hope for this world's glory, to come through the natural forces in our present organisms. This hope stimulates vast enterprises that are crowned with astonishing success in every department, especially in publishing the gospel among all the unbelieving nations, and making Christendom the wonder of their kings. The Lord, who by the Assyrian for his battle-axe smote Samaria and Jerusalem, and by the Jews testifies against themselves his truth to all generations, also overrules this great Babylon for accomplishing the body of his elect, and bringing forth the new creation under the sceptre of righteousness—which is the sceptre of thy kingdom, O God—over the whole earth forever and ever. It is marvellous that Christendom is flattering itself now, as Jerusalem did of old, when in the height of hope of universal dominion, it fell into lasting ruin. Leaving the judgment, for "behold the Judge standeth before the door," we follow Christ crucified, bearing our cross here in hope to be glorified with him at his appearing and kingdom. "Wherefore," saith St. Peter, "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;"—and "as ye go preach," as Jesus bids, saying: "The kingdom of God is come nigh unto you;"—in full sympathy with St. Paul at Ephesus, "warning every one night and day with tears." Happy are they who so preach, and "blessed are people that know the joyful sound." Accept this testimonial of fraternal regard. And "as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

HENRY DANA WARD.

Philadelphia, Aug. 4, 1873.

PRACTICAL THOUGHTS.

In two of our British exchanges we notice a report of a "Believers' Meeting" held early in July in Dublin, from which we glean the following suggestive, practical paragraphs:—

Mr. H. Moorhouse spoke on the character and responsibilities of Christians as ambassadors. (1.) Ambassadors are sent not to their own people, nor to people with whom they are at war. (2.) They must go to whom they are sent, not expect them to come to them: so we should go to the world, not confine ourselves to churches and chapels, into which the people will not enter, but carry to them where they are our Master's message. (3.) An ambassador has the power of his nation behind him. What a thought for God's ambassadors! (4.) The nation is judged of by its ambassador, to a considerable extent. What manner of people ought God's ambassadors to be?

Mr. Ker directed the mind very solemnly to Jesus as the hated, despised, and rejected One, having nowhere to lay his head. Are we content to walk along with Jesus? In walking with Jesus we find it is (1.) a happy walk. Not as the world thinks happiness to be. (2.) It is a profitable walk. So Abraham found it in walking with God. (3.) It is a solitary thing. Our happy meetings are but an oasis; as a rule, our walk gets more and more solitary. Let it be ours

that we have Christ with us, and thus we shall be helpful to others.

Dr. Mackay spoke on 1 Chron. 12: 31—men of war "that could keep rank," who came with a perfect heart to make David king. That is what we want, the power to keep rank—to keep each in our own place—and all steadily bent on the exaltation, not of self, but of Jesus, "to make David king." The nearer we keep to Christ the closer we shall draw to each other; the rays of light all converge in the sun—the pressure of the one side is as much needed as that of the other to sustain the arch. He closed with an exhortation to advance; to advance together, keeping rank; none rushing forward before the rest, but each helping on those next him; and alluded to the contrast between French and English soldiers: the French advance in hot haste and then go back; the English advance slowly, but never go back. Let us be like the soldier who could not sound a retreat; who did not know how.

"VERY SUGGESTIVE."

The following appears as an item in the editorial department of the *Advent Christian Times* of July 22nd:—

"The recent French experiment reported in the *New York World*, and copied into other periodicals, of the transfer of the brains of one man into the head of another man while under the influence of chloroform, if true, is very suggestive; for it is claimed that the experiment proved that the man thus deprived of his own brain, and possessed of the brains of another man, when he had recovered from the effects of the cruel experiment, could remember nothing of his own history, but could remember events in the history of the other man—remember the relatives of the other man, etc. Does the brain think? or is the thinking done by an *inside personality* which operates through the brain as we are sometimes told? If the latter, is that personality so small that it lives in the brains, and can be transferred with the brains? Then is not this a case of compulsive transmigration of soul?"

"Very suggestive" indeed is this "French experiment." It suggests a new way of making Christians, and the discovery may be turned to good account. We are informed that when the brains of the dead wine-seller were transferred to the skull of the soldier he was a soldier no longer—he had forgotten all about the deed of murder committed, his military life and former associates, and was mentally connected with an entirely different department of society, knew the price of liquors, etc. Now on the principle of this wonderful "experiment" how easy it would be to take some condemned criminal in one of our prisons—the most desperate character that can be found, and when some good deacon dies just transfer his brains to the desperado's skull, and if the surgeon is to their duty well and faithfully, lo, the prisoner is a Christian, and may be let out as one of the most respectable members of society! What a pity the discovery was not made so long ago, that the brains of the first Pope could have been transferred to the skull of his successor and so on down, and thus the Roman Catholic church have had a papal succession more complete than it has had, and the Protestant church have had less occasion to be divided in opinion respecting "the man of sin!" But such regrets are useless: the discovery is just made, and we must make the most of it at this late day, and so would advise that it be turned at once to the practical purpose of transforming human demons into deacons, murderers into ministers, and wicked people generally into Christians!

But is the account of the "French experiment" true? We have not said it was. Some who do not believe that the soul and spirit (which according to the Scriptures leave the body at death) exist in consciousness after death may swallow it down for truth as easily as they would a dose of homeopathic pills, but for our own part we have not seen sufficient evidence to convince us of its truth. The avidity with which materialists seize the report of the "experiment" and publish it seems to us "very suggestive"—but of what we will not say.

THE FOUR WATCHES.

"Please give us your thoughts on the four watches of Mark 13: 35.

We see no difficulty in the passage. Both the Jews and Romans at the time of Christ's first advent divided the night into four watches: the "evening" watch began at sun-setting and ended at nine, the "midnight" watch ended at twelve; the "cock-crowing" at three in the morning, and "the fourth watch" (Matt. 14: 25) ended at six. Our Lord in view of his ascension to heaven, his personal absence for a season from his waiting and working church, and his promised return, compares himself to "a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch; and as the door-porter—whose office it would be to look out for approaching travellers and to keep out thieves and intruders—by not knowing the precise time of night in which the master would return, would be required to watch constantly; so the church, not knowing precisely when Christ will come is required to be ever ready and on the outlook for him. This is the great lesson taught by the parable.

We may safely conclude, (1) that we have no right to put a thousand years of blessedness for the world between us and the Lord's coming; and (2) as "the night" was "far spent" in the apostolic age (Rom. 13: 12) "the day" must now be emphatically near. "Watch, therefore, for ye know not what hour your Lord doth come." We are to watch, that is, says RYLE, "we are to live al-

ways on our guard; we are to keep our souls in a wakeful, lively state, prepared at any time to meet our Master; we are to beware of anything like spiritual lethargy, dullness, deadness and torpor. The company, the employment, of time, the society which induces us to forget Christ and his second Advent, should be marked, noted and avoided. 'Let us not sleep as do others, says the apostle, 'but let us watch and be sober' (1 Thess. 5: 6)."

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

CENTRE COUNTY CAMP-MEETING.

This year will be known in Central Pennsylvania as "Camp-meeting year." Four or five different denominations held camp-meeting services at the same time, within a radius of thirty miles. Commencing about the middle of August, these open-air, religious services continue till the early part of September. These meetings, I am informed, have been generally well attended—notwithstanding the abundance of rain which has fallen, swelling to an unusual height the streams, and making out-door living anything but comfortable. But an interest in any cause overcomes a multitude of obstacles.

I attended the first camp-meeting ever held in Centre County in honor of the Coming King, twenty-five years ago, and have since that time attended quite a number. The blessed fruits of the first camp-meeting are yet found among the ridges of the Alleghenies.

The recent meeting, though not in the most eligible location, was an exceedingly interesting one. The Camp was in Elder Zeigler's district—seven, of his churches being represented. Quite a good representation from some of the churches under the charge of Elder Aldred, added interest to the meeting. A most heavenly state of unity prevailed throughout the meeting. Such a state of perfect oneness among the members of the churches is rarely found. The result was, the social meetings were most blessed.

The religious services were as follows:—All tent-occupants were called to the stand for family prayers before breakfast. At 8 A. M. Bible-class. (Paul's letter to the Colossians was the lesson. This proved very profitable).

Following this social service, there was preaching. Three sermons a day, preceded by social meeting, filled up the time, and gave all an opportunity of improving their gifts.

The ordinances of God's house were scripturally attended to. On Monday, August 25th, we repaired to the water, where Elder Zeigler buried nine happy souls in baptism. It was a solemn and impressive service. On Tuesday, 26th, the Lord's Supper was administered, after an interesting and instructive discourse on the typical bearings of the Passover by Elder Swartz.

The weather during this meeting was all that could be desired. Sabbath was a most perfect day. The order was most excellent. The attendance was good evenings, and the Sabbath the congregations were large. I had the privilege of preaching on the Sabbath to not a few to whom I preached the same gospel twenty-five years ago.

The great day will disclose the results of these labors, and I have no doubt that in the great harvest sheaves for the Lord's garner will be gathered from Centre County.

More than thirty came forward for prayer. A number professed faith in the blood of atonement and cleansing. May they hold fast the profession of their faith without wavering unto the end.

The interest was so great Tuesday evening (the time for closing,) that it was deemed best to continue the meeting, and it was adjourned to the two nearest churches—Marsh Creek and Central—where brethren Zeigler and Aldred were to "preach the word." May the word of the Lord continue to have a free course, run and be glorified, until those mountain ridges shall be made vocal with Emmanuel's praise.

The Lord has wrought wonderful changes in this region within a quarter of a century. There are more churches now than there were believers twenty-five years ago. The gospel of the kingdom was established here amid fightings and fears, but it has a hold of the public mind, which neither human nor Satanic agency can destroy.

The counsel of the Lord, that shall stand, and happy is he, who in heart and life shall be found in perfect harmony with the divine purpose. "Thy people shall be willing in the day of thy power."

STERLING RUN, Pa., Aug. 28th.

LETTER FROM BRO. HIDDEN.

Dear Christian Brother:—I suppose a word of encouragement and good cheer is always acceptable, though it be from a stranger. Although a Baptist, I have taken the *Herald* regularly since 1865, and it has become a great favorite in the family; we feel as though we could give up almost any other paper rather than the *Herald*, its teaching has ever been so Scriptural, evangelical, and pure, and its columns so free from the worldly trash and advertisements which occupy so large a space in many religious papers. It is in short what it claims to be, a religious paper. Its prominent presentation of the second coming of our Saviour, to gather his people together into the new earth and the New Jerusalem, to reign over them forever, finds a favorable re-

sponse from my inmost soul. How I should like to have been in Hebron at the camp-meeting, and joined with the dear people of God, in prayer and songs of praise, and heard anew the gospel of the Kingdom from the lips of the living preachers. I suppose Dr. Litch was there; I should be glad indeed to see him! Give him my warmest Christian love and greeting. From him I learned "the way of the Lord more perfectly." The few sermons he preached in Fingal, Ontario, fourteen years ago, have been of more value to me than gold or earthly treasure.

Well, the scattered ones cannot often meet in this world, but the time is coming when they shall meet in the city of God,—when "the redeemed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads." Oh will it not be glorious when all the ransomed meet on the immortal shore with Jesus as their king, and "crown him Lord of all!"

If a spirit of worldliness in the churches, is a sign of the near approach of that day, then it must indeed be "nigh at hand." Churches of different names in this State seems to vie with each other (in "ways that are dark" and "tricks that are vain") in getting up the "grandest festival that has ever been got up." The last on the list in Lawrence, was "a lawn festival," gotten up by the Methodists, which according to programme, was to be "a grand time," with lots of music, fun, and frolic, and which meant (according to newspaper report) a shooting gallery, (the air-gun being loaned by a brewer, who generously offered to furnish beer for the occasion, and for the benefit of the church,) tempins, and "Old aunt Sally with her pipe," and guess-cake. The cake was won by a prominent member of the Church, and donated to the Society, and then put up by lottery. "It was a grand success," they said. Poor Methodism! "How is the gold become dim! how is the most fine gold changed!" "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." What would its venerable founder have thought had he anticipated what our eyes witness, of the departure of Methodism from the simplicity of the gospel?

But the Methodists are not worse than the other churches; each try their utmost to attract the largest crowd, and get the most money. One Orthodox church in this city closed a three days' festival, by giving a little "hop"—"Only a little one." Surely the "perilous times" of "the last days" are come,—when men were to be "lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." Well, may we, on seeing such things come to pass, know that it is the last time, and that the kingdom of God is nigh at hand. Yours truly, waiting for redemption,

JOHN HIDDEN.
Lawrence, Kansas, Aug. 10th.

MINISTERS AND FUNERALS.

Bro. Orrock:—The following article, from the *Boston Journal* of Aug. 9th, strikes at and seeks to correct a great abuse, and should be circulated. Give it place, please. It may meet the eye of some "stingy mourners," and stir their pocket-nerves into life and equity.

D. T. T.
PASTORAL DUTIES.

We recently heard of a pastor of one of our city chapels who was called to attend three funerals in one day. The fact suggested at once a low state of health, and as the pastor was not connected with one of our fashionable churches, but ministers to a humble parish, the mortality among his worshippers might perhaps be attributed to badly ventilated rooms or want of rest and recreation. We were informed, however, that not one of the applications for his services came from families who attended his chapel. He had been summoned by parties whose regular pastors were absent from the city, and in one instance by a family not too poor to contribute to sustain public worship, though they were without any regular church upon which they had a claim.

There was no complaint made by the pastor at the work thus imposed upon him, and no suggestion emanated from him that such services were not properly within the range of his legitimate duties. It appears to us, however, that the requirement of such duties is an imposition, while the question of remuneration is not one which should be omitted when it is remembered that labor is performed which comes legitimately under the head of parish work for which an equivalent is paid to a settled pastor. It may be urged that this is Christian work, and to speak of remuneration is a degradation of the holy office, but however sacred the duties performed, there is an amount of labor performed which involves expense and is therefore entitled to reward. The popular idea that the printer must be paid and the doctor's bill settled ought to be extended to the pastor. It appears reasonable that the minister who is called upon to perform a service outside of his parish is entitled to remembrance, and it is an imposition upon the cloth to avoid this obligation under the plea that the service is a sacred one. We pay the parson who performs the marriage rites, and we should no more expect to have a doctor call without a fee than we should to send for a pastor to tie the connubial knot, without bestowing a gratuity, but in the case of death we tax his time and scarcely return thanks. Doctors when they leave the city mention to their patients that their professional brother will respond to all calls. Said professional

brother also collects all bills, but with the clergy service is rendered but never is recognized as it should be.

We do not of course comment upon duties of this nature rendered by pastors who assume the parochial work of absent colleagues, but we are speaking of pastors who are summoned by strangers to make a sacrifice of time to suit the convenience of those who have no other claim upon them than that which is covered by the broad mantle of Christian charity. The clergy as a class are but poorly paid.

To reward a clergyman with a fee is regarded as somewhat derogatory to his profession. This is a false notion. We do not pay for his prayers or reward him for his zeal by so doing. We pay him for time which, under the circumstances to which we have alluded, belongs to him, and to the use of which we have claim. The pastors of some churches in rural districts perform a large amount of extra work for which they never receive remuneration. Many people go to them for advice of a worldly nature, which they ought to seek of the village lawyer, but they prefer the pastor, for he of all professional men never keeps a ledger, though the work performed by country pastors outside of the line of their duty is not inconsiderable. When we hear of a load of wood, or a barrel of flour having been sent to the good shepherd, we wonder whether it is a charitable act, or whether the conscience of some parishioner has not been pricked to recognize service rendered by an appropriate equivalent.

In the city these demands made upon clergymen often impose a large amount of labor and no inconsiderable amount of inconvenience. Not long since a pastor, who is always ready to perform for the poor and needy any kindness within his power, was waiting for the carriage to come to carry him to the depot preparatory to starting on his summer vacation. A note was received requesting him to attend a funeral by a family whose pastor was absent. He sent away his carriage and remained in town till the next day, and then walked to the house of affliction and walked home again, because no one sent a carriage for him, and no one thought of sending him home, though the weather was broiling. If a lawyer under such circumstances had been sent for to draw up a will the detention, the inconvenience, the disappointment, would have been figured in sum total charged for services, but the strange pastor has no account to render, for custom, not religion, condemns him to unrewarded labor.

EXTRACTS FROM LETTERS.

Bro. A. Bridge writes from Tawas City, Mich., July 24th:—

"Since I last wrote you I have moved here from the country, and it seems a little more like living than it did; yet, to my sorrow, I find but few who regard the Sabbath day. There are seven saloons open, but not one place dedicated to the worship of God. The Town Hall is used for religious services on the Lord's day—by the Presbyterians in the morning and the Methodists in the afternoon. The latter are erecting a church at the present time. These two denominations for a while held union meetings, but Satan put in his cloven foot and now disunion prevails in its widest sense. It pains me to see persons professing to love the Saviour set such an example before the world. I fear that sinners will plunge into hell over the conduct of many professed Christians. The views we hold as a body are not cherished in this place, and I feel myself too feeble to battle my way through alone, though I wish there could be a proclamation of the truth here. The world's conversion is making such slow progress that I should despair of ever seeing my blessed Master if I had to wait until it be accomplished. The rapid advance of wickedness and the increase of knowledge are an evidence to me of the near coming of the Lord. He cannot come too soon for those who are ready and looking for Him, and my prayer is that we may be numbered with the ready ones."

Sister Hannah C. Harley of Sheepcock Bridge, Me., writes, Aug. 9th:—

"I am in the furnace, but looking for a happy change from sorrow to joy. Our Jesus does all things well. When he has no work for us to do here he will call us away from this stormy world; then we shall praise Him for the way in which He has led us. Those who separate themselves from the world are set at naught and despised. You know from experience a little about the rod; and happy indeed are you in also knowing Him who corrects his children in love—putting on the blows just in the right time. Whom the Father loveth he chasteneth. The sparing time is yet to come (Mal. 3: 17)."

Elder H. P. Cutter writes from Lake Village, N. H., Aug. 23rd:—

"There are some omens of good here, some new attendants on public services, and a rallying of those who were with us formerly. We feel encouraged to press on till rest comes."

Elder I. R. Gates writes from Philadelphia Pa., Aug. 21st:—

"I arrived home from Camp Hebron in good health and found all well. Bro. Wm. Marks of Toronto, Canada, accompanied me. He spoke for me last Sabbath to good acceptance, as you may judge from the fact that he held the people in a rain-storm for about an hour and a half. He left for home on Monday, and will enter the field anew and I doubt not do good service for the soon-coming Master. Our Camp-meeting—was it not glorious? Could we have asked for better weather, or better preaching, or better harmony? God was with us. He-

The Family Circle.

GOD CALLING YET.

"Unto you, O men, I call, and my voice is to the sons of men."

God calling yet! and shall I never hearken, But still earth's witcheries my spirit darken? This passing life, these passing joys all flying, And still my soul in dreamy slumber lying.

God calling yet! and I not yet arising— So long his faithful, patient love despoising— So falsely his unwearied love repaying? He beckons still, and still I am delaying!

God calling yet! loud at my door is knocking! And I my heart, my ear, still firmer locking! He yet is willing, ready to receive me, Is waiting now—but ah! he soon may leave me.

Surrender all, all to his care confiding; Where but with him are rest and peace abiding? Unloose, unloose, break earthly bonds asunder, And let this spirit rise in soaring wonder.

God calling yet! I can no longer tarry, Nor to my God a heart divided carry; O vain and giddy world, your spells are broken— Sweeter than all the joys of God has spoken:

GENERAL ORTON'S LAST DAYS; OR, THE SACRAMENT AND THE SAVIOUR.

"DEAD!" You don't say General Orton is dead?"

"He is indeed. He died two years ago."

Captain Irwin fixed a look of deep and painful interest on the speaker, and remained silent. Memory was swiftly retracing bygone scenes. He recalled the time when, after a long furlough, he returned with his young bride to India. He remembered the friendly letter which awaited him at Calcutta from Major Orton, pressing him to join his regiment up the country before the great heats should set in, and, at the same time courteously offering hospitality. The kindly welcome they had received, the festive companies that were gathered to greet them, and the prolonged stay which they had been persuaded by the kindness of their host to make at his house—all rushed to his remembrance. The bright, noble features of the dead man's character recurred first to his mind, but there followed recollections of darker shadows that had marred it. Fuller acquaintance had taught him, to his cost, that Major Orton's temper was violent and ungoverned; the slightest provocation from a subordinate called forth abuse. It was often terrible to witness his anger and to overhear his dreadful language. Friendship with a passionate man commonly gives more pain than pleasure; and such had been Captain Irwin's experience. Differences arose between them, their intercourse ceased, and years passed without their meeting.

Major Orton, who was a first-rate military man, rose to be a general officer in command of a division, and after a five years' tenure of office, he left India for his native land.

The friends were then not only severed in heart but sundered by thousands of miles; and subsequently a still deeper separation had come between them—Captain Irwin had been converted to God.

Captain Irwin had never heard that his old friend had been converted. On the contrary, he had heard that the infirmities of advancing years had increased his irritability, and that long indulgence had strengthened his evil habits. So, it was with a sudden pang that he heard that the old General had passed into the eternal world.

His friend, Mr. Edwards, probably perceived this; for he broke the silence that had followed his announcement by saying, "Yes, for two years he has been absent from the body, and I trust present with the Lord."

A flash of light passed over Captain Irwin's face. "What," he said quickly, "was there hope in his death?"

"Oh, yes; like the dying thief, he found mercy at the last; he fell asleep in Jesus."

"Is it possible? God be praised! Dear General Orton! I'm so thankful!" ejaculated Captain Irwin; and observing from their countenances that his friends sympathized in his feelings, he added, "Do give some particulars of his last days."

"I can tell you all about him," said a friend who was sitting by. "I was with him a good deal during the last few weeks of his life. We were neighbors, but had not been in the habit of meeting frequently, for, as you know, intercourse with him was not altogether pleasant, kind and hospitable though he was. But a short time before his death his legal adviser happened to call on me, and when I asked after the dying man, he told me that he seemed very composed, and had just taken the sacrament. He seemed to regard this as obtaining a passport for heaven, for, added he, 'I shall not go to see him again; better not disturb him after this.'

"'Composed!' thought I, as we parted; 'I wish he was anything but that;' and, fearing he might be soothing his soul into a false and fatal peace, I resolved to lose no time in seeing him. On reaching the house, I was assured by his friends that all was well; he had taken the sacrament, and was very comfortable.

"Now, I don't know how you feel about

it, Captain Irwin, but I have a horror of this notion of attributing saving efficacy to the sacrament."

"I agree with you," said Captain Irwin, but do tell me more about the last days of my old friend. I hope you went and tried to rouse his conscience, and dispel his delusion on this subject."

"I did. I could not rest without doing so. He received me calmly, and though breathing with difficulty, said 'You will be glad to know I've settled all my affairs, and taken the sacrament. I have nothing now on my mind. I am very comfortable.' But his looks belied his words. There was anxiety in the eye that awaited my response. I saw his ease superficial. I hesitated what to say. He repeated, with ill-assumed calmness, 'Yes, I have done justice to every one. I have arranged for my children, and where they are to go after my death. I am quite comfortable.'"

"Deeply moved, I took his thin, transparent hand in mine, and said earnestly, 'And you, dear General, what of yourself? Where are you going?' A shadow crossed his face. I saw he was disturbed and disappointed; but he repeated, with an effort, 'Mr. Ewing has given me the sacrament, and seems quite satisfied.'"

"Oh, what a thrill of anguish I felt at that moment, that my poor friend should have fallen into the hands of a blind leader of the blind!"

"I don't wonder," said Captain Irwin. "It is an awful thing for a professed minister of Christ to say 'Peace, peace,' to a dying sinner, 'when there is no peace'; to direct the glazing eye to a visible sacrament instead of the soul to the unseen but ever-present and only Saviour."

"Yes; I dared not trifle thus with a soul on the verge of eternity. 'Dear General,' I said, 'you know the life you have led. You know what the law of God requires. You know your sins have been more than the hairs of your head. You will pardon me for speaking plainly; I do so in love. You know, my dear friend, you have not been pure in heart, nor meek, nor a peacemaker, nor merciful, nor a God-fearing man. How can you feel "comfortable?" Remember the true and awful words of Scripture. You will soon appear before God, and have to give an account of the deeds done in the body. He listened eagerly, and, to my surprise, quietly. I felt I must go on. I could not let him die in a dream of false peace. "You know you have never been "born again," or changed in heart and life, and Christ says, without that change you "cannot see the kingdom of God." An expression of intense and painful disappointment was on his countenance when I paused, after saying more in the same strain. But he only repeated, with an anxious sigh, 'Well, but I have taken the sacrament.'"

"And what good can that do you, dear friend? You want pardon. You want salvation. Salvation comes only through sacrifice. It comes through faith in Him who gave Himself a sacrifice for sin; but a sacrament is not a sacrifice. The sacrament is a sign of something which God has given to us—a memorial of Christ's gift of Himself to purge our sins; but a sacrifice is something rendered to God as an atonement for our sins. We take the bread and the wine in remembrance of Him who has saved us. But to trust in the sacrament, instead of in the SAVIOUR whom it commemorates, is a fearful mistake. My dear friend, what good has the sacrament done you? Has it atoned for the guilt of your past life? Has it changed your heart? You feel it has not. It has neither merit to blot out your sin, nor power to renew your heart."

"A sorrowful shake of his head implied assent; so I went on. I put a case. 'Suppose that, when you were in India, you had risked your life to save a Sepoy from a tiger's grip, and that you had subsequently shown him all manner of kindness. Suppose that, when leaving the station, you gave him some remembrancer with your photograph, saying, "Look at it from time to time, and remember me." That man joins the mutineers; with his own hand he fires your house, he hunts your servants, murders your children, tortures your wife, and in every way proves himself a treacherous rebel. At last he is taken, brought before you, tried and condemned. Hark! he is going to plead; what has he to say? "Oh, sir, it's all true, but you ought to pardon me, for I looked last night at the token of your kindness. I did remember you." Dear General, will you urge a similar plea at the bar of God? Will you say, "It is true, I have lived as a rebel against Him who died for me; true, I have despised, neglected or injured many dear to Him; true, I have broken His law, rejected His authority, and despised His love all my days; but, O God, on my deathbed I took the sacrament?"

"He felt the force of this, and said, 'Oh no, no! but what more can I do?'"

"Do? Do what the Sepoy might do. He might say, "I own it all, sir. I've been a wicked, ungrateful wretch; I've no claim on your kindness; but, sir, you are good; you saved me once when I didn't deserve it; you can save now when I deserve it still less." You can say this to God. You can plead that "Christ died for the ungodly," and seek mercy "for His sake." With a sorrowful look he replied, "But I couldn't pardon the Sepoy, even if he made such an ap-

peal." And I gladly answered, No, but God could pardon you, for He pardoned the dying thief, and He pardoned Saul of Tarsus, and it is written, "Him that cometh unto me I will in no wise cast out;" and then I tried to lead him to think of Jesus. He was deeply attentive, but no light seemed to break in upon his mind.

"Time after time I saw him, and at each visit I noticed a growing uneasiness and alarm. A dying man's conscience does its work, when not drugged with fatal opiates by mistaken friends."

"True," observed Captain Irwin. "It is easy to think, when we are in health and strength, that we are no worse than our neighbors; but approaching Death clamors in the soul's ear, *What's the comfort of going to hell with a crowd?* Fair excuses, that gives satisfaction in health, are withered, like flowers in frost, before the cold breath of the King of Terrors."

"So our poor friend found. A day or two later I received a telegram, begging me to go to him immediately. He had been groaning aloud, impatient for my arrival, and greeted me, as I entered, with 'O how long you have been! You have made me miserable. I was so comfortable! Kneel down. Pray. You can. I can't. Get the Bible. Read—read something. Oh, I'm so miserable—so wretched. You know what a sinner I've been. Oh, what a wicked life I have led! I never felt it till now. Oh, what shall I do? What shall I do?'"

"Taking the word of God, and simply reading some of its simplest statements, I tried to lead the trembling soul to that scene where 'the Lord laid upon Christ the iniquity of us all.' I tried to show him that, to be safe for eternity, he had but to seek shelter beneath the cross of Calvary, where God judged and punished sin in the person of our Divine Substitute, who, though He 'knew no sin, yet for us was made sin, that we might be made the righteousness of God IN HIM.' I sought to show him that through Jesus, and for His sake, forgiveness was waiting for him. I tried to prompt the cry, 'Lord, help me.' I read to him passage after passage, lingered with him, prayed with him, but left him at night, for a few hours' rest, dark as ever.

"Early next morning I was summoned again to his bedside. Well do I remember praying earnestly, as I held the handle of the door, before entering his room, that God would speak through me, to this poor, troubled soul, whose whereby he might be saved.' His cry was still 'Read; oh, read.' And I read of the brazen serpent, and of the life-giving look of the bitten Israelites, and then slowly and emphatically, I read our Lord's comment on it in John 3."

"Ah, you did well," exclaimed Captain Irwin. "That's the story for a deathbed, and a deathbed is the place for that story. Each word, at such times, is like a drop of the water of the river of life!"

"It was a life-draught, indeed, to our poor friend. Suddenly, as I read, he raised his poor, emaciated hands, clasped them convulsively together, and with a shout exclaimed, 'O God! I understand it now! Jesus, Saviour, I look to thee! Is that all? Wonderful! Everlasting life mine, and for a look! Lord I believe! Lord, I praise Thee! In an instant the light had shone into his soul. Under the Spirit's teaching he had grasped the truth that he had nothing to do but to look in faith, that Jesus had done it all, that salvation was 'not of works,' and not by sacraments, but 'by grace through faith' in Christ.

"Oh, the tears of joy and gratitude he shed! Oh, the deep, contrite grief of heart that accompanied his repentance! His tender love to God his Saviour made his past life odious to him. His humility and contrition struck everyone who saw him with amazement; the proud lion had become a lamb. So real and rapid a change I never saw. He often exclaimed, 'Thank God, I did not die a fortnight ago! Oh, how long-suffering God has been with me all my life of sin! What mercy, to save me at last! My mother's prayers are answered.'

"He never once doubted his own acceptance for Jesus' sake. He grasped the Gospel of God, and grasped it strongly. He not only obeyed the Gospel command, 'Believe,' but he rested in the Gospel promise, 'Thou shalt be saved,' and so he was full of peace and joy. *God's Word* was the rock on which he rested. As the bitten Israelites who looked at the serpent of brass did not perish, neither shall they who truly believe in Jesus. 'I believe in Thee, Lord Jesus; I shall never perish, for Thou sayest so.' These were his words. His manner, his very face seemed changed. Peace, calm, real rest, seemed to reign undisturbed to the end. The nurses in attendance hardly knew their patient. The doctor was astonished. The family felt as if a miracle had been wrought in the house.

"And indeed it had. I remember the old nurse, who was with him to the last, telling how four or five previous nurses had been driven away by his fiery temper and violent abuse, and how hard she had found it to stay, and how at the last he was as gentle as a dove, so patient and kind that it was a pleasure to wait on him.

"Fruits meet for repentance! Yes! even a deathbed conversion leaves some room for them. The fruits of the Spirit are found when once the Spirit dwells

within. Oh, how mighty He is to change both heart and life! Sacraments will never do that. It needs the Almighty power of God Himself."

"And so, I trust, I shall meet my old friend above!" said Captain Irwin, with a glad smile. "Well, God be praised! It is just like His grace. I wish I had prayed and hoped for him more; I am afraid I fancied his case too hard even for the grace that saved me; but God does exceeding abundantly above all we ask or think."

THE "HOWARD TRUNK"

BY REV. JOHN TODD, D. D.

Every hard-working minister of Christ can testify to the fact that he has many times received kindness and real instances of help from sources wholly unexpected, unlooked for, and even strange. After a long life in the pastoral office, I desire to acknowledge this and return thanks to God and to men for unnumbered kindnesses thus received. I now vividly recall one. It was when all my large family of children were with me, and when there was sickness under our roof, that I felt the pressure of poverty very heavily. I had a very kind people, but I had never groaned before them nor called upon them for an increase of salary. But one evening on my return home, my child-iron met me in a high glee. "A trunk had come—a trunk had come"—from whom they knew not. It came from a family we had never known; but accidentally hearing the name of Howard, we called it the "Howard trunk." It contained not a single new article nor a new dress, but was full of what seemed to have been the cast-aside dresses of the young ladies of the family. They were not worn out nor greatly soiled, but they had become tired of them or their fashion had gone by. But whatever the reason, there was dancing and wondering around the old trunk—for the trunk was old and almost worn out; there was overhauling and contriving, for a long time, how to make those nice garments do the most service. The material was all good. If I recollect aright, every one of my daughters had a dress—the very best she could call her own. They were reduced and altered and made to fit, and then were refitted and turned and colored, and handed down from the older to the younger; and for years something from that "trunk" was in use. Why not? It was far better than we could afford to buy, and it wore in proportion to its high quality. I never had an opportunity to express my gratitude to the family who sent it; and I know not that one of them, if alive, will ever recall the circumstance. It would be difficult to over-state the blessing of that old "trunk." As a memorial, I have lately, with my own hands, recovered it; and the "Howard trunk" now promises to abide with us and do us service as long as we live.

A very simple story, says my reader. True; but I have an object in relating it. Does not my rich reader see how, without much self-denial, he can secretly and decidedly help some poor minister's family, who would be thankful, and decidedly aided, by receiving that which he lays aside? You may say, "O, this is too poor, or too small an affair, to send to my minister." Depend upon it, you are mistaken. Among all the kindnesses which my family have received, I don't believe there was ever one that we did not use, or for which we were not thankful. And what is true of my family is true of every minister's family.

But is it not degrading to a minister to be so poor as to be thankful for these little droppings—the gifts of, perhaps unknown persons? I reply, no—any more than it was degrading to Christ to receive the ministrations of the women who followed him from Galilee. I would not have a minister seek for gifts, nor even to expect them; but if the ravens bring the prophetic bread and meat, should he not thankfully eat it? We are poor and God designs we shall be. We are to live by the altar; and, if we find little or much, we are to accept it from the hand of our heavenly Father.

It is sometimes said that the compensation of the ministry is such as to deter young men from entering it, and especially, young men of talent turn away from what they know must be a life of poverty. For one, I don't feel much trouble on this account. But suppose the ministry did receive from ten to twenty-five thousand dollars annually, is it not plain that worldly men, uncovered men, would rush into the ministry in crowds, and the tide of greed and gain would roll over our pulpits and drown all our piety? For one, I am glad that there are so few great prizes offered with this kind of reward.

And I want to say, most earnestly, that the world never called louder, the fields never opened so abundant for faithful, warm, devoted men in the ministry as now. We don't offer to make the pulpit a competitor with commerce, or traffic, or manufacturing, as to compensation. Our compensation lies in another line. Suppose, now, the young man says: "If I enter the ministry, I am to look forward to a life of toil, of poverty and privation. What shall I have? Why, dear young friend, if you are consecrated to God, devoted and faithful to your work, you will have the following as your compensation:

1. You will be free from distressing anxiety about your living. You go not to warfare at your "own charges." A comfortable support (nothing more), a quiet, peaceful home, and your own. You are not

expected nor desired to compete with others in dress, furniture, equipage or fashion. This great law of exemption is a blessing that can hardly be over estimated.

2. You will live in the good-will of your generation. All will feel kindly toward you, and few want to injure you. This is a great privilege.

3. You will feel that we poor weak beings really accomplish but little good, but, if we do any, we can do more in the ministry than at any where else.

4. You will feel that you can judiciously use all your strength. Nothing of life is wasted.

5. You will kindle many little fires that will burn long after you have gone to the dead.

6. You will know that you are a co-worker with God in the highest, noblest work ever committed to created beings.

7. You will feel that your reward is yet to come, even a crown of blessedness and glory.—N. Y. Observer.

THE WAY TO CONQUER.

"I'll master it," said the axe, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw; and, with his relentless teeth, he worked backwards and forwards on its surface till they were all worn down or broken; then he fell aside.

"Ha! ha!" said the hammer, "I knew you wouldn't succeed: I'll show you the way; but at the first fierce stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. But they all despised the flame; and he curled gently round the iron, and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.

A MECHANIC.

A young man commenced visiting a young lady, and seemed to be well pleased. One evening he had called when it was quite late, which led the young lady to inquire where he had been. "I had to work to-night," "What! do you work for a living?" she inquired in astonishment. "Certainly," replied the young man, "I am a mechanic." "I dislike the name of a mechanic," she turned up her pretty nose. This was the last time that young man visited that young lady. He is now a wealthy man, and has one of the nicest women in the country for a wife. The lady who disliked the name of a mechanic is now the wife of a miserable fool—a regular vagrant about grogshops, and the soft, verdant, miserable girl is obliged to take in washing to support herself and children. You dislike the name of a mechanic, eh—you whose brothers are but well-dressed loafers. We pity any girl who is so verdant, so soft as to think less of a man because he is a mechanic—one of God's noblemen, a most dignified and honored personage of Heaven's creatures. Beware, young ladies, how you treat young men who work for their living, for you may one day be a menial to one of them yourself. Far better to discharge the well-fed pauper, with all his rings, jewelry, brazenness and pomposity, and to take your affections to the callous handed, industrious mechanic. Thousands have bitterly repented their folly who have turned their backs to honesty. A few years have taught them a severe lesson.—Rutland Independent.

Farm, House and Garden.

How TO WATER HORSES.—One writer says, "Never water immediately before or after feeding." I say that if a horse is thirsty, always give him drink; and he will thank you for it. I have often seen horses put in the stable at noon for an hour or two, and not eat a pound of hay or grain, but looking wistfully for water; and then their careful owner, who would not let them have water when warm, will come and give them enough to kill, and drive the remainder of the day on two buckets of water and no feed. Ten chances to one his horse gives out with him, or gets sick before night. Now, I say, give the horse water if he is ever so warm,—give him a swallow, rinse out his mouth and nostrils, give him a bite of hay; in a short time a little more water, but not too much. If he is watered several times, a little at a time, until he is satisfied, he will not drink more than half what he would if you let him gulp it down all at once.—Cor. Tribune.

FLY PREVENTIVE.—One of our agents writes that he has prevented his flies from being annoyed by all kinds of flies, by the use of a mixture of one-third of fish-oil and two-thirds of kerosene-oil. This is sprinkled on his horse-brush, which is passed lightly over the horse. We hope horse-owners will try it.—Our Dumb Animals.

IF WILTED FLOWERS have about half an inch of their stems cut off, and the stalk thus trimmed is inserted into boiling water, they will in a few moments resume their natural freshness. The process is most applicable to colored flowers, as roses, geraniums, azalias, etc., white ones turning yellow. Thick-petalled flowers show the most marked improvement. Another excellent method of restoring freshness to old flowers

is to place them in water and cover with a glass shade. Finely powdered charcoal placed in the bottom of the water in vases has a marked effect in maintaining flowers fresh a long time, and keeping the water sweet.

TO CLEAN LAMP CHIMNEYS.—When you wish to clean a lamp chimney, hold a linen cloth against one end of the chimney and place the other end in your mouth; breath in it until it is covered inside with moisture; push the cloth into the chimney with a smooth, slender stick, and rub it around until the moisture is absorbed; repeat the process, and breathe over the outer surface also; rub this with a cloth until dry, and you have a clean, bright chimney. Soft newspaper will take the place of a linen cloth. Do not use cotton cloth on any glassware.

LEAVES FOR FLAVORING.—The Garden, an English periodical, after remarking that leaves are by no means so much used for flavoring as they might be, adds the following practical suggestions:—"The young leaves of cucumbers have a striking likeness, in the way of flavor, to that of the fruit. The same may be affirmed of carrot-tops, which are as like carrots in taste as may be. In most gardens there is a prodigious waste of celery flavor in the sacrifice of the external leaves and their partially blanched footstalks. Scores of sticks of celery are cut up into soup, when the outside would flavor it equally well or better. "The young leaves of gooseberries added to bottled fruit give a fresher flavor and a greener color to pies and tarts. The leaves of the flowering currant give a sort of intermediate flavor between that of black currants and red. Orange, citron, and lemon leaves impart a flavor equal to that of the fruit and rind combined, and some-what different from both. A few leaves added to pies, or boiled in the milk used to bake with rice, or formed into crusts or paste, impart an admirable and almost inimitable bouquet."

SICK HEADACHE.—Those who have ever had this distressing complaint need no description of it. Its attacks are often so sudden and severe as to make one helpless for awhile. If possible, put the feet into a warm bath (coming well up the limbs), to which two table-spoonfuls of clean wood-ashes have been added. But this cannot always be done, as the person may be away from home at the time of the attack, or have no one to wait upon him or her, and be too sick to wait on themselves. But a remedy may be kept on hand, that has always eased me when I have tried it; it may be carried in the pocket, so that if attacked when from home, as one often is, by taking it one may be relieved. This remedy is bonest blossoms, and I take them in this way: Take what would make, when pressed together, a bunch as large as a chestnut; put it in the mouth and chew, swallowing the juice; as the bile begins to circulate in the stomach a sort of chill is often felt, and the excess of blood circulates from the head to other parts of the system.

I suppose I need not give a description of this plant, as it is so generally known, though often called by different names. Bonest, or Thoroughwort, is called *Eupatorium perfoliatum*. The whole plant is medicinal, though for headache I use only the blossoms, which appear in August; and I prefer them before they fully blossom, as they are not so easily rubbed off and wasted. It grows in wet pastures, and should be gathered when well budded for blooming, or about the first of August. It may be tied in bunches and hung up out of the way, where it will keep clean and dry.—Hattie Hopeful.

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BOSTON, WEDNESDAY, NOVEMBER 5, 1873.

WHOLE NO. 1683.

VOL. XXXIV. NO. 43.

Selections.

THE CITY.

Thou art no child of the city!
Hast thou known it as I have done,
Thou wouldst not have smiled with pity,
As if joy were with thee alone—
With thee, the unfettered ranger
Of the forest and moorland free;
As if gloom, and toil, and danger
Could alone in a city be.
The smoke, the din, and the haste
Of the city, I know them well;
And I know the gentle, quiet
Of the leaves in a breezy dell.
Day's hurry, evening's riot,
In the city, I know them all;
Thou, the loving quiet
Of the gleam at the day's sweet fall.
I know, too, the dim old hall
Where the blanching ray flickers through;
I know each sweep of your valley,
Where the rosy light dies in dew.
I know, too, the stifling streets
Of the summer noon's sultry street;
I've breathed the air of your gladness,
Where the streams and the breezes meet.
I know the dim haunts of fever,
Where the blossoms of youth decay;
I know where your free broad river
Sweeps disease on its breast away.
Yet despise your earnest pity,
And despite its own smoke and din,
I cling to you crowded city,
Though I shrink from its woe and sin.
For I know its boundless measure
Of the true, and the good, and fair,
Its vast and far-gathered treasure,
All the wealth of that city is there.
You may smile, a sneer, or pity,
You may fancy it weak and strange;
My eye to you smoky city,
Still returns from its widest range.
My heart, in its inmost beatings,
Ever lingers around its homes;
My soul wakes up in its greetings
To the gleam of its spires and domes.
You call it life's weary common,
At the best but an idle fair,
The market of man and woman;
But the choice of the race are there.
The wonders of life and gladness,
All the wonders of hope and fear,
The wonders of death and sadness,
All the wonders of life, are there.
In your lone lake's still face yonder,
By your river's laughing gleam,
Deep truth I may read and wonder
Of the earth and its mystery.
There seems in you city's motion
Yet a nobler truth for me;
Tis the soul of life's great ocean,
Tis the life of the human sea.
O'er the fields of earth lie scattered
Noble fruit and blossoms rare;
You city the store has gathered,
And the garner of hearts is there.
You may prize the lonely landscape
Of your pearl and emerald green;
What is to the gorgeous cluster
On the brow of the crowned queen?
And the home to which I'm hasting
Is not in some silent glen;
The place where my hopes are resting
Is a city of living men.
The crowds are there, but the sadness
Is fled, with the toll and pain;
Nought is heard but the song of gladness;
'Tis the city of holy men.
And with them my sad fate pite,
Will thou grieve or my heavy doom,
When within that resplendent city
I shall find my glorious home?

SECOND ADVENT—ITS NATURE—TIME—AND PRACTICAL BEARING.

BY REV. HENRY A. RILEY, MONTROSE, PA.

[CONCLUDED.]

But the question as to the TIME of the SECOND ADVENT admits of, and seems to demand, a more definite answer; and we may consider,

I. THE RELATIVE PERIOD.

II. THE SPECIFIC OR CHRONOLOGICAL TIME.

Whatever may be thought and said by some, of the presumption of those who venture to specify a particular "hour or day," or even year, wherein the Lord shall appear, we are, assuredly, warranted, yea, it is our enjoined duty so to consider the "signs" of his coming as at least to judge of our proximate nearness to the event; else the injunction is without meaning. "When these things [these signs] thus enumerated by the Saviour] begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." (Luke 21: 28.)

Various "signs" are specified, by which we are to judge of the near approach of the predicted period. And, if careful observers and attentive students are not greatly at fault in their calculations, based on these "signs," the time is near at hand, when a heedless world and a slumbering Church will be startled from their apathy by the cry; *Behold! the Bridegroom cometh!* Go ye out to meet him." We are taught that these "signs" will be so clear a demonstration of the immediate coming and Kingdom of Christ, that we can know his coming is at hand, just as we know that summer is nigh when the trees begin to put forth leaves. (Luke 21: 30; Matt. 24: 33.) We are not only taught to believe that we can know it, but we are positively commanded to know it as we are to believe that Jesus is the Son of God. (Matt. 24: 33; Mark. 13: 29; Luke. 24: 28,

31.) Among these "signs" immediately to precede this glorious event—the coming of our Lord—and by which we are to judge of its proximate nearness are:

1. *The Gospel is to be preached to all nations of the earth*—"FOR A WITNESS." "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14; Acts 1: 8.)

2. *A general apostasy from the faith in nominal Christendom.* "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8; 2 Thess. 2: 3; 2 Tim. 3: 1-5, 3: 3-4, &c.)

3. *A great prevalence of iniquity in the world.* "As the days of Noah were, so shall also the coming of the Son of man be." (Matt. 24: 37; 2 Thess. 2: 11; 2 Tim. 3: 1-5, 4: 3-4, &c.)

4. *National and political revolutions and great disturbances.* "There shall be upon the earth distress of nations, with perplexity; the sea and waves thereof roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." (Luke 21: 25-27; Heb. 12: 27; Rev. 8: 1-13; Is. 2: 10-22, &c.)

5. *Numerous unusual physical phenomena, and portentous forebodings of nature.* "Great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations. And then shall they see the Son of man coming in a cloud." (Luke 21: 11, 25, 27; Acts 2: 19, 20; Micah 7: 15, 16.)

6. *An unusual awakening of interest and inquiry among the true followers of Christ respecting his second coming.* "At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." (Matt. 25: 6; Hab. 2: 1-3; Dan. 12: 4, 9.)

7. *Unprecedented manifestations of the power and malice of the devil in the church and in the world.* "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12; Matt. 24: 24; 2 Thess. 2: 8, 12; 1 Tim. 4: 1, 3, &c.)

These and other signs are clearly indicated, and if we fail to look out for them, and to be influenced by them in our conclusions as to the approaching nearness of the grand event which they are designed immediately to anticipate, may we not meet with the displeasure of our Lord, and render ourselves obnoxious to the rebuke he administered to some of old? "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16: 3.)

But this opinion of the rapidly approaching period is not founded solely on "the signs" predicted; which leads us briefly to consider,

II. THE SPECIFIC (CHRONOLOGICAL) TIME OF THE SECOND ADVENT.

There are certain chronological predictions which have direct reference to this event; and which have not, surely, been given in order merely to awaken a curiosity never to be gratified, and to lead to vain and profitless speculation. If in ages past no satisfactory solution of these predicted times has been reached, it is but the fulfillment of prophecy. A celestial messenger said to Daniel (10: 14), "I am come to make thee understand what shall befall thy people in the latter days." In the twelfth chapter we read, "O Daniel, shut up the words, and seal the book even to the time of the end." And again: "Then, said I; O my Lord! what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. . . . And none of the wicked shall understand, but the wise shall understand." Thus we are informed that a time would come when, however obscure and unintelligible to the wicked these predictions should be, "the wise should understand them;" for "at the time of the end" are these seals to be broken and the words understood. And we ask, who will say that the "time of the end" may not now have come? Within these thirty or forty years much attention has been given to the investigation of these "signs" of the times, and to the study of the chronological prophecies; and these investigations have been conducted by some of the most sober-minded, the most learned, and the most godly of the church; and it is a very noteworthy fact, that, with scarcely a single exception, the conclusion is reached, that within a few years, three, or five, or ten, these predicted events will transpire, or begin to be verified. All the lines of prophetic interpretation, the result of independent and of varied methods of investigation, seem

most remarkably to converge to these very years now just at hand. It is thought, and with many it is a conviction, that within the period specified, the long-anticipated second coming of the Son of Man in the clouds, of heaven, to glorify the saints, and to be glorified by them; to execute judgments upon his enemies; to establish his kingdom, and thus to inaugurate the millennium, will occur, or, at least, that "the beginning of the end" will be most manifest. In reference to any specific, definite time when these events will transpire we wish to speak with caution. We have no opinion to express as the result of independent examination of the chronological prophecies. We refer to the conclusions which others have reached. A short time will test the correctness of these conclusions. They may prove fallacious. But those who entertain them, think they have, after patient study, all sufficient reasons for their belief. We do not give here the data on which their conclusions are founded, nor the varied investigations leading to them, but the simple result to which they have come; and this assuredly demands most serious consideration. For if it be legitimately reached, we are indeed standing on the very verge of that tremendous crisis, in which all the prophecies centre in regard to the interests and the destinies both of the church of God, and the nations of the earth, at the time of the great "harvest," at the end of the world, or the "times of the Gentiles."

Is there, we ask, anything in the word of God to forbid our hope and expectation that the Lord will, if he have not already done it, imbue some diligent students with "wisdom," so that at this "time of the end" they may "understand" the import of these predictions?

Nor may we be at a loss to discover why it was that the definite time was not made known to the immediate disciples of Christ, and why it was withheld from many subsequent generations. The wisdom and the goodness of God are manifest in this divine arrangement. "I find in this concealment," remarks Dr. Seiss, "the great unsearchable wisdom of the Author of salvation, in so arranging what he has said about the time as to secure the same practical effects for every age, without confining the promise to any."

And Bickersteth remarks, in answer to the question, "Why did he withhold the time?" "Look back. You stand on the eminence of eighteen centuries. See what these centuries have been. Generation after generation, apostles, martyrs, fathers, confessors, and reformers, have lived and died. Mark all the conflicts through which the early Christians attained their triumphs, their labors, sufferings, persecutions, and martyrdoms. Go on to the rise of Popery and Mohammedanism; see the dark ages; mark the struggles of infant Protestantism, and its subsequent decay. Look at the present spread of infidelity among professedly Christian nations. Had the Apostles been told all this must previously take place—all this corruption must spread over the world—what needless despondency and heart-sinkings must have overwhelmed them! Eighteen hundred years of deferred expectation—eighteen hundred years of Israel's dispersion and desolation—eighteen hundred years yet to remain of the Gentile monarchies—and eighteen hundred years of the treading under foot of Jerusalem! With that wisdom and love which marks all the Lord's providence to his Church, this dark scene was kept back." Thus we see the wisdom and the goodness of the Saviour's answer to the questioning disciples: "It is not for you to know the times or the seasons which the Father hath put in his own power." He would have his people, in every age, reap the spiritual benefit of a cherished expectation of his coming. The animating, purifying, and heavenly hope of that event he would have them ever enjoy. Hence they were to watch for it; to anticipate it; to rejoice in it. There was to be a season of waiting. A knowledge of how long it was to be protracted he kindly withheld from them; that thus they might feel the power and influence of his oft-repeated injunction, "Watch; for ye know not when the Son of man cometh."

But it still may be asked, as it often has been; "Wherefore dwell on these unfulfilled predictions? What profit are we to derive from the study of them?" Much every way, is the unhesitating reply of those who wait for and love Christ's appearing, as did the apostle Paul when he anticipated the crown of righteousness, which he was to receive at the coming of his Lord.

We may now consider briefly—
III. THE PRACTICAL MORAL BEARING AND INFLUENCE OF THE DOCTRINE OF CHRIST'S SECOND COMING.

If this doctrine of the personal coming of Christ, so far as memory serves him, in but

two solitary cases, and these doubtful ones, he had evidence of any lasting benefit as the result of these appeals. Now why is it so? Death, wherever it occurs, makes a present, solemn impression, awakens serious thought, and sometimes urges to resolutions of amendment. But where are to be found the permanent good results? They are confessedly but few. Do not men, goody discuss, their plans of business, and of pleasure even as they follow the corpse to the tomb? yea, often indulge in levity of feeling, and in the most trifling conversation? Why is it that these solemn admonitions, on the doings of death, and in the very presence of the destroyer, so very generally fail to secure any abiding impressions for good? Why are our exhortations, and our warnings, in view of the opened grave, so barren of results? Can we find an all-sufficient, satisfactory answer in the thought, that the frequency of the occurrence, so familiarizes the mind to the scene that susceptibility to salutary impressions is entirely or almost wholly lost? We think not. This may have, and undoubtedly has, its effect; but a solution of the question we must find in the fact that, agreeably to the Divine arrangement, as made known in the Scriptures, death is not the subject of appeal. Everywhere it is the second coming of our Lord.

But it may be inquired, as it has often been, is not death, to him who experiences it, to all intents and purposes, the same as the advent of Christ? And may we not understand by the expression, "The coming of the Son of man," where it is presented as a motive for watchfulness, this very providence? To both inquiries we are constrained to give an emphatic negative. Death and the coming of Christ are, in the Scriptures, widely contrasted. Death is the coming of the "king of terrors." It is in part the penalty of sin, a positive evil in itself, the result of Adam's apostasy. True, to the believer, it is, by the mercy of God, shorn of its terrors, and made a "gain;" only so, however, because of what sin hath brought upon our blighted earth. A "gain" only because we live in a world laboring under the curse; where life is a probation, a discipline; and where no direct communion with Him who is the believer's hope and joy, and blessedness, is had except by faith. It is "gain" to depart and be "with Christ." Death is, of itself, a positive evil, whereas the coming of the Son of man is represented as a glorious event. Nowhere is death represented as the object of watchfulness, and by no legitimate reasoning can we substitute the "coming of the Son of man" for it. At death, moreover, Christ does not come to the believer, but the believer goes to him. He "departs" that he may be with Christ. At death "the dust [the body] shall return to the earth as it was; and the spirit shall return unto God who gave it." (Eccles. 12: 7; 7.) Death is a present visitation, settling, it is true, the question of the soul's futurity. The advent of Christ is a predicted event; when the believer, as to his body, shall be raised from the grave, and a consummation of glory, not realized at death, will be his blessed experience; and when the sinner, knowing no joyous resurrection, will wait in "hades," or the intermediate state, with harrowing anticipations of the full infliction of his dread penalty at the closing act of the Judgment. (Rev. 20: 12.) The exhortation to "watch for the coming of the Son of man," embraces much more than to watch for the approach of death. The mind is to be fixed on the stupendous, startling scenes which are connected with the second advent; and which are so intimately related, not only to the interests of individuals, but to those of the whole Church, and to the destinies of all nations. Read the comforting assurance of the Saviour to his sorrowing disciples. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you—what then? Is it, 'I will come to you at death that you may enjoy it?' Ah, no; I will come again and receive you unto myself, that where I am there ye may be also;" referring them to his predicted second advent, as the time when this blessedness would be fully realized.

Nothing is more obvious than the marked prominence given in the New Testament to the practical moral bearing of the doctrine of the second advent.

Professor Hackett, of the Newton Theological Seminary, (who is not a millenarian), a candid and distinguished commentator on the Acts of the Apostles, bears this testimony: "The final coming of Christ was the great consummation on which the strongest desires of the first believers were fixed, and to which their thoughts and hopes were habitually turned. They lived with

reference to this event. They labored to be prepared for it. They were constantly, in the expressive language of Peter, looking for and (in their impatience, as it were) hastening the arrival of the day of God. . . . The Apostles, as well as the first Christians in general, comprehended the grandeur of that occasion. It filled their circle of view; stood forth, to their contemplation, as the point of culminating interest in their own and the world's history; threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view, as the end of their toils, the commencement and perfection of their glorious immortality. In such a state of intimate sympathy with an event, so familiar to their thoughts, they derived, and must have derived, their chief incentives to action from the prospect of that future glory. As we should expect, they held it up to the people of God to encourage them in affliction, to awaken them to fidelity, zeal, and perseverance; and on the other hand, appeal to it to warn the wicked and impress upon them the necessity of preparation for the revelation of that day." "If modern Christians," he continues to say, "sympathized more fully with the sacred writers on this subject, it would bring both their conduct and their style of religious instruction into nearer correspondence with the lives and teaching of the primitive examples of our faith."

This emphatic statement is fully confirmed by a reference to the Scriptures themselves. A few passages in illustration may be presented.

As an appeal to ministerial fidelity and diligence, hear St. Paul to Timothy: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 5: 1, 2.) So St. Peter: "The elders which are among you I exhort, . . . feed the flock of God, . . . and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 2, 4.)

Are careless sinners to be aroused? "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16: 26, 27.) "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his glory." (Luke 9: 26.)

Are men called to repentance? "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, . . . whom the heavens must receive until the times of restitution of all things." (Acts 3: 19, 20.)

Are saints exhorted to holiness of life and spirituality of mind? "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth." (Col. 3: 4, 8.) "Denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Tit. 2: 12, 13.) "And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 John 2: 28.)

Are patience, forbearance and long-suffering under persecutions and trials enjoined? "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest, with us; when the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, . . . when he shall come to be glorified in his saints." (2 Thess. 1: 6-10.) "Be patient, therefore, unto the coming of the Lord. . . . Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." (James 5: 7, 8.)

Is the advanced pilgrim to be cheered with the prospect before him? "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4: 6, 8.)

Such are specimens of the many instances where the practical efficiency of

this doctrine is presented. It stands forth in the Word of God, unequalled in its power to arouse the careless, to comfort the mourner, to incite to holiness of life, and to exalt the Saviour and his cross.

Communications.
Articles not dissented from will not be understood as necessarily endorsed by the editor. We solicit communications on prophetic subjects irrespective of any views which we cherish, correspondents being responsible for the sentiments they advance.

THINGS TO BE SOUGHT—NO. 3.
ETERNAL LIFE.

This God will "render to every man" of our race "who by patient continuance in well doing seeks for glory and honor and incorruption and peace." Rom. 2: 7. Men may obtain wealth, honor, fame, and glory here, but ah! how soon does death, man's relentless foe, deprive them of all earthly enjoyment! Death brings the grandeur of earth down to a level with the beggar. In the grave they moulder side by side. They can carry nothing with them when called to leave the world. "Be not thou afraid when one is made rich; when the glory of his house is increased: for when he dieth he shall carry nothing away; his glory shall not descend after him." Psa. 49: 16, 17. Hence whatever we may have in this world, we can enjoy it only for a brief season. Death, with uplifted axe, is upon our track, ready at any moment to cut us down. We can hold nothing here. Wealth, honor and friends leave us, or we soon leave them. But it is not so be thus in the new and beautiful world to come, where the saints will be at home. We shall not only obtain "glory, honor, incorruption, and peace," but we shall have "eternal life," so that we may enjoy the promised good forever. There will be no dying there, for the "gift of God is eternal life through Jesus Christ our Lord." They cannot die in that immortal and incorruptible state. "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Our friends will not be laid upon a sick-bed to waste away with a painful disease, until we are called to their couch to say farewell, amid tears, as they leave us for the chambers of the dead. We shall never see a funeral procession, graveyard, or tombstone amid those Eden bowers to be inherited by the saints of God in the new and glorified earth hereafter to be revealed, to remind us of loved ones laid away. Circles there will never be broken, nor hearts filled with sadness. Here the husband is bereft of a devoted wife, or wife of the husband. The parents weep for their children "because they are not," or the dear "little ones" are left to shed the bitter tears of orphanage in a friendless world. But there we shall be changed, sweetly and gloriously changed! And the felicity to be enjoyed forever! Will any of the readers of this fail of entering that blessed world? How sad to know that so many are likely to lose these endless blessings and enjoyments.

Now all this good is embraced in the word *Zoe*, here translated life. "Glory, honor, incorruption, and peace," are all included in the word *Zoe*. As the Holy Spirit uses the word, it not only means life, but life in the pregnant sense of the term. It refers not simply to the mere fact of being, but to a condition of being, as of holiness and happiness. The word life, in its lowest sense, never means simply existence. A book, chair, stone, &c., may exist, but still they never had, nor will have, life. A tree may exist, though destitute of life. But is not life opposite to death? Certainly. Still death is not non-existence, as seen in the case of the tree just cited, which may exist, and exist as a tree, though dead. So *zoe* and *thanatos* express opposite conditions of being, but never existence and non-existence simply. Thus, to be "carnally minded is death," while to be "spiritually minded is life and peace." Here the words are employed to express opposite conditions of being, and not existence and non-existence simply. The same is true whether the terms are used literally or figuratively. Opposite conditions of being are invariably referred to, and while one condition obtains there must be of necessity the absence of the other. Hence a person cannot be both dead and alive in the same sense, at the same time; but he may be dead in one sense, and alive in another at the same time, as seen in the above quotation from Romans.

The condition of Dives had so greatly changed by his entrance into Hades, that Abraham reminded him that he had passed his *zoe*-time. "Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Dives and Laza-

reference to this event. They labored to be prepared for it. They were constantly, in the expressive language of Peter, looking for and (in their impatience, as it were) hastening the arrival of the day of God. . . . The Apostles, as well as the first Christians in general, comprehended the grandeur of that occasion. It filled their circle of view; stood forth, to their contemplation, as the point of culminating interest in their own and the world's history; threw into comparative insignificance the present time, death, all intermediate events, and made them feel that the manifestation of Christ with its consequences of indescribable moment to all true believers, was the grand object which they were to keep in view, as the end of their toils, the commencement and perfection of their glorious immortality. In such a state of intimate sympathy with an event, so familiar to their thoughts, they derived, and must have derived, their chief incentives to action from the prospect of that future glory. As we should expect, they held it up to the people of God to encourage them in affliction, to awaken them to fidelity, zeal, and perseverance; and on the other hand, appeal to it to warn the wicked and impress upon them the necessity of preparation for the revelation of that day." "If modern Christians," he continues to say, "sympathized more fully with the sacred writers on this subject, it would bring both their conduct and their style of religious instruction into nearer correspondence with the lives and teaching of the primitive examples of our faith."

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rus were in opposite conditions of being when on earth, and also when in Hades, for then one was "comforted," and the other "tormented." And so will it be eternally. The righteous and wicked will never be in the same condition. As we learn in Rom. 2: 6-11, one class will enjoy "glory and honor and incorruption and peace." This will be their *zoe*, and it will be eternal, thank God! But the condition of the opposite class will be "indignation and wrath, tribulation and anguish." The duration of the two classes is the same, but the condition vastly different. The condition of the two is widely separate even now. When man sinned he "lost the life (*zoe*) of God." Joy and peace were then strangers to him. His condition by nature is fully illustrated in Luke 15th chapter, under the similitudes of the "lost sheep," "lost coin," and "lost son." But when we believe in the Lord Jesus Christ, we "pass from death," this separation from the "life of God,"—"unto life," *zoe*. Hence, he that "hath the Son of God hath life, (*zoe*); and he that hath not the Son of God hath not life," (*zoe*). Now, this life, or condition of being, lost in the fall, is only regained through Christ. And to represent this life, the Holy Spirit always uses the word *zoe*, and never the other Greek words translated life.

Though the word *zoe* is used, respecting natural or animal life, still it is true, as Prof. Hudson admits, that words, not unfrequently "break beyond the limits of the letter." And he also says that, "when this lively sense becomes the ordinary sense, that is only a new *literal* or *proper* sense." This being admitted, then, we affirm, that as the Holy Ghost never employs the word *zoe* only in cases where enjoyment, or felicity is included, the word always means more than simply animated existence. All the good received by faith in Christ, both here and hereafter, is represented by this pregnant term. The contrast between the *zoe* of the wicked and that of the righteous is beyond expression. One is transient, the other eternal. "For what is your life [*zoe*]? It is even a vapor, that appeareth for a little time, and then vanisheth away." All the enjoyment the impenitent will ever have, they will have in this world, as seen in the case of Dives, and taught throughout the Scriptures. This is their *zoe*-time. But the righteous, like Lazarus, have all the "evil things" they will ever have in this life. But in spite of the "evil things" they have, they also have much of good, for their "eternal life" (*zoe*), begins now: "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, *hath* everlasting life" (*zoe*), and shall not come into condemnation [judgment], but is passed from death unto life" (*zoe*). And so "Godliness is profitable unto all things, having promise of the life (*zoe*) that now is, and of that which is to come." And our life, *zoe*, is in safe keeping, and so is sure to us, for it is "hid with Christ in God." Hence, when Christ who is "our life" (*zoe*) shall appear, or be manifested, then shall we "also appear," or be manifested, "with him in glory." Now as life, in its lowest sense, signifies something more than mere existence, it must in its highest sense, the sense belonging to *zoe*, include all the good we can possibly desire. The "fulness of joy" in God's presence, and the "pleasures forevermore" at his right hand, are all included in this term life. We have the rivulet, the stream here, but the vast ocean of it is to be enjoyed hereafter. Now we are the "sons of God," but it "doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." As Moses saw this by faith, we do not wonder that he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," for he "had respect unto the recompense of reward." He could well forego the honors and wealth of Egypt's throne in order to share the throne with Jehovah Jesus in the world to come. Rev. 3: 21. God grant that each reader may be among the "seeking" ones mentioned in Rom. 2: 7, so as to come at length into the full possession of the "eternal life" promised to all such.

C. CUNNINGHAM.

THE EVANGELICAL ALLIANCE.

BY J. RUFFIN.

The correspondent of one of our religious papers in Boston, in giving an account of the proceedings of the Evangelical Alliance during its late convocation, says:—"On Friday the sessions of the conference were taken up with the reading of papers on the state of religion in the different countries of Christendom. These papers had been carefully prepared; were all able and interesting, and so, worthy the careful attention of all Christians. One noticeable characteristic distinguished every paper; one burden pervaded every word. It was the sad confession that evangelical Christianity is in great peril at the present time. In England, and France, and Germany, and the Scandinavian countries, it was asserted that the two enemies of the church, skepticism and superstition, seemed to be gaining ground. "The hope of evangelical Christianity in Europe," said the Dean of Canterbury, "is in America." In the letter which he sent to the Conference, the venerable Tholuck said that, "the new epoch which has been inaugurated (in Germany,) as far as human eyes can see, proves itself to be an ever-proceeding dissolution of positive faith and Christian interest." And Rev. M. Cohen Stuart testified concerning Holland, that, "it cannot alas! be denied; bitter are the fruits of the reigning spirit of the

age, now already visible." These are but specimens of the utterances with which these narratives were filled."

Those persons who have been "looking for the glorious appearing of our great God and Saviour Jesus Christ," and consequently watching "the signs of the times," are well assured that this is the condition of Christendom at the present time, and they have seen it for a long time, and therefore are not at all surprised at this representation given by the European members of the Alliance; neither is the condition of matters any better in America; skepticism in all its forms, and superstition also, are gaining ground rapidly here as well as in Europe; and never were the opposers of the Messiah and his truth, so bold, so confident, so in earnest by speech and press, in spreading their deadly errors throughout the land as now. The hope expressed by the Dean of Canterbury is a vain hope; America is in as bad a condition as the rest of Christendom. According to our Lord's prediction (Matt. 24: 12), when speaking of his return to earth, "iniquity abounds and the love of many waxeth cold." What is the use of shutting our eyes to these facts as so many persist in doing, while even in our own land, "truth is fallen in the streets and equity cannot enter?" "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart the words of falsehood," "judgment is turned away backward, and justice standeth afar off," (Isa. 59: 13-14).

On last Lord's day (Oct. 19th) at Park Street church, Rev. Mr. Murray in presenting the claims of the American Home Missionary Society, gave an account of the condition of things in these United States, entirely in accordance with the facts stated by the delegates from Europe; and declared that we, the Christians of America, must be a much more devoted people, and give more largely of our substance to spread the gospel, or this land will soon become a heathen land; and he significantly asked "how long will it take the Christians of Boston, at the rate we are going on, to convert or evangelize Boston?" One of his hearers at least was surprised to hear him talk as he did; and could not but rejoice that in addition to his recent discovery that lying is a "national vice," he seems also to begin to see something of the true condition of the nation in its downward course in morals and religion.

The fact is that the true and only hope of "Evangelical Christianity" is that all Christians should learn more fully the great truth given us by the Apostle Paul in the epistle to Titus (2: 11-13) and act upon it daily, viz:—"The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ,"—and it is sad to think and see that in so great a gathering from all parts of the world of so many clergymen and others, professedly servants of Jesus Christ, that not one word so far as I have been able to discover, fell from any of their lips concerning the "coming again in like manner as he went away" of "this same Jesus;" which coming again ought according to Scripture to be "the blessed hope" and earnest desire of every Christian in all lands. For it cannot be denied that while noble efforts, attended with a good measure of success, have been put forth during this 19th century, according to the symbolic prediction, (Rev. 14: 6) more than ever before since the reformation, to "preach the everlasting gospel to every nation, and to kindred, and tongue, and people;" still the servants of Satan in every land, out-vie in earnestness, and out-number the servants of God, and seem to be more heartily engaged against the truth than we do for it. This is not the "croaking," as some call it, of foolish Adventists; but the deliberate testimony of Christian men from the principal Protestant Nations of the world, at this great gathering of the Evangelical Alliance.

If all this evidence before us, from all quarters, is not enough to show clergy and people the true condition of our globe, it would seem that they would not be persuaded if one rose from the dead. The fallacy of the "world's conversion"—overlooking the fact, that the object of God in sending the gospel to the Gentile nations is not the "conversion of the world," but to take out of them a people for his name" (Acts 15: 14)—turns away the mind of most from the true state of things, and leads to a virtual putting far away the return of our blessed Lord to earth; thus lukewarmness, and conformity to the world, and "the deceitfulness of riches," have crept into the churches; and the enemies of the truth seem to carry all before them, and wax more and more confident. It may be doubted even, if this great meeting of the "Alliance,"—pleasant as it was, as a manifestation of Christian love between the followers of Christ of all nations and names—will result in any practical benefit to the church at large. Will there be any less conformity to the world? Any less display of magnificence in churches, or palaces, or temples devoted to mammon? Any less devotion to fashion in dress, equipage and style of living, among the professed disciples of Jesus in this highly-favored nation? It is to be feared that all will go on as usual; and that we must still agree with the European delegates to the Alliance in their "sad confession, that evangelical Christianity is in great peril at the present time."

Well, what then? Why, let all who "love his appearing" and who look and wait as does Paul the Apostle, for their

"crown of righteousness" which shall be given them "at that day," remember the direction given them by their Lord and Saviour before his departure: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21: 28).

"Surely I come quickly: Even so, come Lord Jesus. Amen." More than eighteen hundred years have elapsed since thou didst give this precious promise to thy beloved servant, and some of thy waiting ones are growing weary at thy long delay, as it seems to them. "Make haste my beloved, and be thou like a roe or a young hart upon the mountains of spices." (Cant. 8: 14.)

The Advent Herald.

BOSTON, WEDNESDAY, NOV. 5, 1873.

ROME-PAGAN AND PAPAL.

The character of the power symbolized by the peculiarities of the little horn, as having "eyes like the eyes of a man"—"a mouth that spake very great things,"—"and shall wear out the saints of the Most High," finds an unmistakable counterpart in the self-exalting, blasphemous pretensions and persecutions of the Roman papacy. "Eyes" denote intelligence, sagacity—oversight. It is not, however, inferable from this, that the other rulers had not these essential qualifications for the administration of government; but that this one would possess them in a peculiar and pre-eminent sense, as certainly may be seen in the history of the papal hierarchy.

The prophecy instructs us, that this power would combine both temporal and spiritual prerogatives, and that by the exercise of the latter, it would gain its ascendancy over the others. As a temporal government it would be "little," among the kingdoms symbolized, but in its spiritual claims *mightier than them all*: it would utter "very great things," and its "look" would be "more stout than his fellows." In proof of this, notice the rise of this ecclesiastico-political power to supreme dominion, and how haughtily it asserted its impious claims to the abject submission of all civil authority, and even the consciences of men.

To secure the temporal sovereignty, the Pope did not hesitate to put forth the most impious and arrogant pretensions ever conceived by the human mind, or heard by human ears;—we have no hesitancy in affirming that the devil himself could not invent anything more insolent or blasphemous;—in truth the human heart could not have originated such daring impiety, and the Apostle Paul has revealed the source of this abominable system of falsehood where he says to the Thessalonian church, speaking of the "man of sin," that it is "after the workings of Satan."

To effect the uprooting of the three horns the popes set up the most extravagant and daring pretensions of spiritual dictation. To engage Pepin in a war against the Lombards, Stephen wrote a most artful letter to him in the name of St. Peter, in which, Millot says, "he confounds all ideas, the sacred with the profane, the wealth with the essence of the church, the interest of souls with the prosperity of the pastors; and where, in recompense for carrying on a political war, he promises happiness in this world and the next, not without threats of damnation in case successors were denied. Awful language, which became but too common. To give to the church was giving to God, or to St. Peter; to dispute anything with the church, was attacking God, attacking St. Peter. Credulity and superstitions lent such strength to sophisms of this kind, that they destroyed the natural order of society."

A few brief extracts from this famous letter may not be out of place, in illustration of the defiant, boasting, impious papal "mouth." The aid of Pepin is invoked by the bold claim of Stephen the Pope, representing in person, St. Peter the Apostle.

"Wherefore I Peter the Apostle, called by Christ, the living God, am ordained by his power the illumination of the whole world, the Lord our God confirming it, saying, Go teach all nations. . . . and commending his sheep severally to me, his humble servant and called Apostle, he says, Feed my sheep, feed my lambs. . . . Wherefore, let all who have heard and obeyed my preaching believe that their sins are removed in this world by the command of God, and that without spot they will go forward unto that life (eternal), and since the light of the Holy Ghost has shone in your very resplendent heart, *assuredly your hope of future reward is held by being firmly united to this Apostolic Roman Church committed unto us.*

Wherefore I Peter, the apostle of God, who have you for my adopted sons, exhort you to defend from the hands of its enemies this Roman state, and the people committed to me of God, and the house also where I repose according to the flesh; I admonish you earnestly to free the Church of God, committed to me by the Divine power, since they suffer the greatest afflictions and oppressions from the most wicked race of the Lombards.

Render help then with all your power to the Roman people, that I the Apostle Peter may repay you with alternate patronage in the day of future account, may prepare for you most resplendent and glorious tabernacles in the Kingdom of God, and render you in time the reward of an eternal retribution, and the infinite joys of paradise; if only you defend with all speed my peculiar people, and my city of Rome, and your brethren the Romans, from the hand of the impious

Lombards, I, Peter, the Apostle of God, adjure you my beloved and adopted sons. I adjure you by the grace of the Holy Spirit, and exhort and admonish you with threats before the terrible God, the Creator of all things; and with me also, the holy Catholic and Apostolic church; do not suffer this Roman state to perish, in which the Lord has placed my body, which he has commended to me, and made the foundation of faith. Be not separated from my people, the people of Rome; SO SHALL YE NOT BE CAST OUT AND SEPARATED FROM THE KINGDOM OF GOD, LIFE ETERNAL."

It would seem that such language as found in this letter was sufficient to meet the prophecy of a "mouth speaking great things." But these "words" are modest "words" in comparison with what the Popes of Rome have used in asserting their own infallibility as heads of the church and of supremacy among the civil governments. In this letter, the Pope is put instead of the Apostle Peter; but they have expressly substituted themselves for Christ; they have made their Scriptures of equal authority with the Scriptures, and claimed that God's revealed word is of no force or value only as sanctioned by the Pope, so elevating himself above Christ, for he, when upon earth, laid claim to no such supreme judgment. The Pope claims to be *vicar* of Jesus Christ on earth;—not a vicar, but the one only appointed vicar of the church, or in the Apostle John's prophetic appellation, the ANTICHRIST. In the ceremonial of the election of Pope Leo X., as graphically described by Elliot, we have a very impressive illustration of the Pope assuming the place of Christ.

"The announcement was made at the time from the window of the conclave of Cardinals: 'I tell you tidings of great joy: a new Pope is elected, Leo the X.' and the festivities began, on his coronation at St. Peter's immediately after. But the grander ceremonial of his going to take possession of the church of his bishopric, St. John Lateran,—that church by the bishopric of which as the mother and mistress of all churches, he is to be constituted not only bishop of Rome, but, by consequence, the church universal,—was delayed for a month, to allow of the proper pomp attending it. And now the day is come for its celebration. The city is thronged with visitors on the occasion. . . . The concourse from early morn has been to the great square before St. Peter's. There the procession forms on horse-back. . . . First in order is a troop of cavalry: then a long line of the gentry and nobility; then successively the senators of Rome, and . . . the Pope's body-guard; then the convoys for Germany, Spain, Portugal, and other parts of Christendom; then abbots, bishops, archbishops, and patriarchs, above 250; then the cardinals:—the ecclesiastical dignitaries wearing their jewelled mitres and their capes; the rest dressed in richest costumes, and with banners streaming, as on a day of jubilee:—then, at length, thus preceded, and duly followed and closed in by a troop of military, *Himself the Hero of the day, Himself the Pope!* The horses of the bishops and cardinals preceding him are covered from head to foot with white trappings." [Being dressed in white was the special order for this occasion,—the usual color for the horse-trappings of the cardinals being at this time scarlet.] "He comes forth himself too on a white horse: a cape of richest brocade mantling him: the ring of *esposal with the universal church* (his bride) glittering on his right hand ring-finger; on his head the regno, or imperial tiara of three crowns. A canopy is borne over him by the chief Roman authorities. The streets are strewn with tapestry and flowers for him to pass over. The welkin rings with acclamations of welcome. The multitudes fall on their knees, as he approaches to receive his benediction. 'It seemed to me,' says the narrator of the pageant, 'THAT IT WAS THE REDEEMER OF MANKIND ON THE PALM SUNDAY GOING TO JERUSALEM: THERE BEING SUBSTITUTED ONLY FOR HOSANNA THE SON OF DAVID, the acclamation, *Viva Papa Leone!* Life to the Pope, the Lion!'"

Strange similitude: although that indeed which his very guise, and pomp, and popular reception, might have well suggested!—But it is really the case, that the people regard him as filling the place of Christ to them; and to be looked to as their Redeemer and Saviour? The answer is ready in every mouth: "There is not an act in the life of Christ; not a title of his; not an office which he fills, but is assumed, in some way, by the head of the Roman church." Among the devices and paintings on the occasion described above which will place Antichrist in his real light—in his monstrous self-deification as Christ—was "first that painting in the Genesee are between the castle of St. Angelo and the Vatican. Here behold the azure heaven represented. On its verge, refulgent with glory like as of the new-risen sun, stands portrayed the Pope: a rainbow in the air reflects its cheering radiance on a landscape of land and water, men and women, just emerged apparently out of night and tempest, below: and the sentence appears written underneath; 'THE WORLD HATH BEEN UNVEILED TO LIGHT; THE KING OF GLORY HAS COME FORTH!'"—Next comes the painting in the arc of the Florentines. The Pope is here represented with one foot on the land, the other on the sea; having a key moreover in his right hand with which he opens heaven, and in the other another key; (the key of hell) and beneath the legend, 'IN THY HAND I BEHOLD THE EMPIRE OF EARTH, AND SEA, AND HEAVEN.'

In a general council convened by order

of Leo, "the bishop of Modrusium, figuring the holy Roman church as the heavenly Jerusalem, and the bride of Christ, each a favorite emblem with the orators, and after confessing the almost total extinction, at the time then being, of faith and piety in it, thus proceeds to express himself: 'Is this Jerusalem, that city of perfect beauty, the daughter of Zion, the spouse of Christ? But weep not, daughter of Zion, for God hath raised up a Saviour for thee. The Lion of the tribe of Judah, the root of David, hath come, and shall save thee from all thine enemies. On thee, Oh most blessed Leo, (lion), we have fixed our hopes as the promised Saviour.' Some ambassadors from Sicily prostrated themselves before the pope and addressed him in the very words that the evangelist John applied to Christ, 'Lamb of God! that takest away the sins of the world!' More than all this, the pope has not only claimed to be Christ on earth, but God!"

Pope Innocent III. uttered "words against the Most High" when he declared that "he held the place of God on earth." On the occasion of the coronation of Henry VI., the Pope was noted as "our Lord." The Jesuits gave Pope Paul V. the title of Vice-God:—"Paulo V. Vice-Deo"; instead of God, or in the language of the Apostle Paul "as God." Gregory the Second said, "all the kings of the West reverence the Pope as a God on earth." Dautz quotes the famous declaration of Gerson: "The people think of the Pope as the one God that has power over all things in earth and heaven." Another asserted, as late as A. D. 1600 that "God was the Pope, and the Pope God." Huss charged the priests with preaching that "the Pope is the God of the earth . . . that he is the well-spring from which flows all virtue and goodness."

The Pope places himself ABOVE SCRIPTURE, and claims that he is the depository, source and expounder of truth: that the Scriptures derive their authority from him. Blasphemously the Pope has decreed that his epistles are equal to the Scriptures. Pope Stephen said that "since the holy Roman church, over which Christ has willed that we preside, is set for a mirror or example *whatever it has decreed, whatever it now ordains, must be perpetually and inflexibly observed by all men.*" THE HOLY ROMAN CHURCH, it is affirmed, "IMPARTS AUTHORITY TO THE SACRED CANONS, BUT IS NOT BOUND BY THEM." Boniface VIII. said, "WE DECLARE, ASSERT, DEFINE, AND PRONOUNCE THAT TO BE SUBJECT TO THE ROMAN PONTIFF IS TO EVERY HUMAN CREATURE ALTOGETHER NECESSARY FOR SALVATION." Gregory II. said "Our holy and inspired fathers and teachers, and the six councils in Christ, these are our Scriptures, and our light and salvation."

(To be continued.)

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

FROM BRO. L. O. WALKER.

I like your publication very much, although it has been my privilege to read it but a short time.

There is great ignorance and apathy in the great body of the church, in regard to the coming of Christ, a doctrine, which it seems to me, the Scriptures render as important to be preached, as the atonement or resurrection.

A short time ago the pastor of the church with which I am connected, preached a sermon* from the text, "Watch." He made some very good points in his sermon, without, however, definitely referring to watching for the coming of Jesus. On the way home from church, a teacher of an adult class in our Sunday school was led to converse with me on the way in which truth was presented, and while he commended what our pastor had said, he thought that he left out the most important thing and that was watching for the Holy Spirit. I then quoted the passage "Watch, therefore; for you know not what hour your Lord doth come." He replied, "That's the same thing as watching for the Holy Spirit." I was astonished that a person so well versed in the Scriptures could talk in that way, and replied to him, with some warmth, that that was a perversion of God's word.

This is about the way, however, which most believers in Jesus treat the doctrine of his "personal pre-millennial coming." May God remove the scales of ignorance from their eyes.

LOUIS O. WALKER.

East Providence, R. I.

FROM SISTER HARLEY.

Dear Bro. Orrock:—The time has come round when to write a few lines to you, seems like doing service to the cause I love. You are serving the cause of the coming King, and how honorable the call, to be called of God, and put in trust with the gospel of the coming kingdom; there is something soul-lifting in the thought, and I have no doubt but you purpose in your heart to be loyal to the trust. May God bless you in your work, and make his word to burn within, so that a fire shall be quickened which shall spread far and near, inciting many to the earnest inquiry, "Lord, what wilt thou have me to do?" I have a desire to honor God in my humble calling, and to show forth "the praises of Him who hath called" me from darkness to light. I long to see tokens of increased watchfulness among the dear saints of God, when it shall be the manifest joy of their hearts to "come up to the help of the

Lord against the mighty," and give utterance to the Spirit of truth in all its teachings. How important that we "wait on God," through all the avenues of his providence and grace, and like Gideon's little army, "stand in our places round about," doing the Lord's bidding, however simple it may seem to the worldly-wise. There is a blessing in it; and to be raised up in Christ Jesus, and made to sit together in heavenly places, is more refreshing to the child of God than all worldly influences combined. He will accept nothing as a substitute; Jesus is all-sufficient.

"Worldly-honors, hopes, and gains, All I resign; Welcome sorrow, grief and pain, If heaven be mine."

We know the path of life is a "narrow one," and the "little flock" are few compared with the many who throng the broad way; yet God's house will be filled, every mansion occupied, and I trust, by his grace, when he makes all things new, we shall meet with that holy throng, whose robes have been washed and made white in the blood of the Lamb, to go no more out forever.

Waiting in expectation, your sister,
JULIA H. HARLEY.
Sheepscott Bridge, Me., Oct 22, 1873.

FROM SISTER L. E. FREEMAN.

Dear Bro. Orrock:—The Herald is the only Advent preacher we have now. We get considerable meat in due season, which gives us strength to hold on to the promises. Pray for us, that we may be among the gathered ones when Jesus comes. I would like to write more for the Herald if I were able, for it cheers my poor lonely heart to hear from the dear brethren and sisters scattered abroad. I often long for the gathering time; but when I look around and see my children and neighbors unconverted, I cannot bear the thought of seeing them lost forever. I know that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." So I remain yours, looking for Jesus,
MRS. L. E. FREEMAN.

General Intelligence.

RELIGIOUS SUMMARY.

A Roman Catholic priest in Rome publicly abandoned Romanism for the tenets of the Baptist denomination lately. The facts are given in a despatch to a London paper: "To-day a most interesting ceremony was performed, the usual character of which, as may well be imagined, attracts universal attention. Rev. Father Paolo Grassi, the incumbent of the Basilica Santa Marie Maggiore, made a public recantation of his former faith. He was then baptized by Rev. J. Wall, Baptist minister. Extraordinary excitement prevails in clerical circles and the large audience which witnessed the proceedings was deeply impressed by the earnestness displayed by all concerned, as well as by the simplicity of the religious forms observed."

THE RELIGIOUS CENSUS OF INDIA. The provinces under the Lieutenant Governor of Bengal contain 21,000,000 Mohammedans, which is more than any other country in the world.

In the Northwest Provinces the descendants of the Arab, Mogul, and Pathan conquerors are still found holding the faith of their fathers; there are there four millions of Mohammedans to twenty-five millions of Hindoos. In the Punjab the former greatly preponderate, and are to the latter as nine to six. There are also 1,000,000 Sikhs. In Oudh there are but a million of the disciples of Mahomet to ten millions of Hindoos.

Dr. Wiseman, a Wesleyan clergyman, lately stated the numerical position of the various prominent religious bodies in English speaking communities, thus:

Congregationalists	7,000,000
Roman Catholics	10,000,000
Baptists	10,200,000
Presbyterians	11,500,000
Protestant Episcopalians	12,500,000
Methodists	13,000,000

The pastor of a Baptist Church in Berkshire, Mass., noticing a large number of sleepers in his congregation, stopped midway in his sermon, gave a brief reproof for their drowsiness, and omitting the benediction and the communion that were to follow, closed his Bible, took his hat, and walked out of the church, leaving his hearers in their pews.

"A young graduate of the theological school," says the Independent, "began one of his first sermons by saying: 'I accept the universe, but reject the idea of a personal God and Noah's flood.' How thankful we ought to be that the young man did not reject the universe also!"

A writer in the (Episcopal) Church Journal of New York says:

"I desire to call to your notice the fact that we have within the pale of our Church some Roman Catholics in disguise! Last Sunday morning (Sept. 21st) I attended the seven o'clock communion at the Trinity chapel, and noticed the following singular performances: When the Creed was said the congregation bowed the head reverently (as was their duty) at the name of Jesus, but what was my surprise to see several worshippers kneel at the sentence, 'born of the Virgin Mary,' and at its conclusion rise again, and others bowed more devoutly at the Virgin's name than at the name of their Saviour! When the communion had been received, and we were leaving the chancel rail, I noticed one man in particular leave the chancel rail, step back a few paces, and kneel with clasped hands gazing at something on the ceiling of the chancel."

RUNNING A CHOIR.—A leading church in New York has had, until this summer, its choir "run" at enormous expense by an enterprising stock-broker, on precisely the same principle on which he would

have conducted the opera—high pay for good music, with plenty of variety. As he has just "burst up" in the panic, the church will now probably praise God more economically. We are sorry to see no papers on this theme in the programme of the Alliance.—Nation.

RELIGION DEFINED.—A new definition of "religion" is given by the Rev. J. W. Chadwick in the "Free Religion" Convention last week; he said that the best definition of religion was "man's sense of his relations to the power behind phenomena."

Its simplicity, completeness and beauty, must strike the average mind, especially of little children, as something remarkable! If the Convention has done nothing more than to elaborate this definition from the depths of its inner consciousness and give it to the world, it will feel itself abundantly repaid for the suffering it endured under the cold neglect of the public. Hereafter, if you desire to know whether or not your neighbor has religion, if it is any of your business to know, just ask him if he has "a sense of his relations to the power behind phenomena." It will touch his conscience, rouse his intellect, warm his heart, and he will tell you at once whether or not that sense is his. But more likely he will think you have no sense at all!

A foreigner, looking at the progress of affairs, has given it as his opinion, that the "Broad Church" is now broad enough to take in everything and everybody but a Christian!

Not every man would be willing to sit in judgment on his Creator. But Mr. John Weiss is. And this is his reverent opinion: "In man the supreme hand falters, and he becomes a bungler."

The Chinese avoid the perplexities and labors incident to a church fair when they need money to aid their religious enterprises. A certain temple needed rebuilding, and funds were lacking. A priest of the needy sect devised a plan to procure it. He caused it to be proclaimed that he would stand for seven days and seven nights in a mail-cage, set in the temple grounds, abstaining entirely from food and drink; or, that he would stand there till all the locks on his cage were bought off. This cage is a sort of narrow wooden box, studded thickly on the inside with nails, so that whichever way the person shut in may turn, he comes in contact with them. The sides of this box were closed with a great number of small padlocks; one of gold, two of silver, and the rest of brass. The priest was shut in. His fellow-priests caused a great beating of drums and ringing of bells to call together the people, and proclaim to them that the purchase of the locks would secure the release of the priest from his (apparent) torture. Crowds came. Locks were sold rapidly, the brass locks bringing from five to twenty dollars each, the silver, five hundred, and the gold, at last, on the fifth day, one thousand dollars. The proceeds of the trick were about \$5,000.

Ruskin has said a good say. It is this: "That of all fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass, to be blown into a change of religion by the whine of an organ pipe; stitched into a new creed by gold threads on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He says that the longer he lives the less he trusts "the sentiments excited by painted glass and colored tiles."

ACCIDENTS ON ENGLISH AND AMERICAN RAILROADS.—The total number of passengers, servants of companies, or of contractors and others killed by railway accidents in 1872 was 930 in England and Wales, 168 in Scotland, and 47 in Ireland; while the number injured was, in England and Wales, 2,617, in Scotland, 383, and in Ireland, 38. Total killed, 1,145; injured, 3,038. In the year ending July 1st, 1873, the casualties on American railroads were, accidents, 1,163, persons killed, 310, and injured, 1,290.

STATISTICS OF PAPER MANUFACTURE.—Dr. Abinus Rudel, a recent Austrian investigator, estimates the yearly production of paper in all parts of the civilized world at 1,800,000,000 pounds. This quantity is manufactured in 3960 factories which employ 90,000 male and 180,000 female hands, besides 100,000 workmen engaged in collecting and assorting rags. The factories when in full working order represent a money value of not less than \$280,000,000 in gold, and the value of the annual paper production is estimated at \$195,000,000 in gold. The production of the United States reaches 374,000,000 pounds, which is supplied by importation. Every American is credited with the consumption of 104 pounds of paper, while Mexico with Central America consumes only two pounds, and British America five and one-half pounds per head. The consumption in European countries is, 114 pounds per head in Great Britain, 8 in Germany, 7½ in France, 3½ in Austria, the same in Italy, 1½ in Spain and only 1 in Russia. These figures by no means justify us in drawing any rigid conclusions as to the literary occupations or mental acquirements of the respective countries, though they may give us a general idea thereof. One-third of the whole supply consists of paper hangings, pasteboards, shavings and paper. One-half of all the production is printing paper, and the remaining sixth writing paper. The consumption in civilized countries averages per head 5 pounds of paper, 5 newspaper copies and 10 letters; fifty years ago, 2½ pounds were supposed to be the average. In round numbers, Dr.

andel distributes the annual paper "crop" to the following departments: Government offices, 200,000,000 pounds; schools, 80,000,000 pounds; commerce, 240,000,000 pounds; industrial manufactures, 180,000,000 pounds; private correspondence, 100,000,000 pounds; printing, 900,000,000 pounds; total, 1,800,000,000 pounds.

Miscellaneous.

NOTHING TO PAY, TO DO, OR TO FEAR.

"IT IS FINISHED."—John 19: 30.

Nothing to pay?—no, not a whit; nothing to do?—no, not a bit; that was needed to do or to pay, and has done in his own blessed way.

Nothing to fear?—no, not a stroke; time is the cap, gone is the yoke; Jesus at Calvary severed the chain; and none can imprison his freeman again.

Nothing to weep?—no, not a jot; nothing to grieve?—no, not a spot; Jesus has my peace, and I've nothing at stake, and can neither harass nor shake.

Nothing to settle?—all has been paid; nothing of anger?—peace has been made; Jesus alone is the sinner's resource; and he has made by the blood of his cross.

That about judgment?—I'm thankful to say, Jesus has met it all, and sent away; I trust it all up, when he hung on the tree, leaving a cup full of blessing for me.

What about terror?—it hasn't a place in a heart that is filled with a sense of his grace; my peace is divine, and it never can cloy, and that makes my heart overabundant with joy.

Nothing of guilt?—no, not a stain, how could the blood let any remain? My conscience is purged, and my spirit is free—Precious that blood is to God and to me!

What of the law?—ah, there I rejoice, Jesus answered its claims and silenced its voice; the law was fulfilled when the work was all done, and it never can speak to a justified one.

What about death?—it hasn't a sting; the grave to a Christian no terror can bring, for death has been conquered, the grave has been spoiled, and every foe and enemy foiled.

What about feelings?—ah! I trust not to them; what of my standing?—Who shall condemn? Since God is for me, there is nothing so clear, from Satan and man I have nothing to fear.

What of my body?—ah, that I may bring, To God as a holy, acceptable thing, for that is the temple where Jesus abides, the temple where God by His Spirit resides.

Nothing to pay?—no, thanks be to God, the matter is settled, the price was the blood, the blood of the Victim, a ransom divine—Believe it, poor sinner, and peace shall be thine.

What am I waiting for?—Jesus, my Lord, has done the work, and sent me on my way—To be with himself in the mansions above, enjoying for ever his infinite love.

—The Testimony.

THE ICE KING COMING.

BY HENRY WARD BEECHER.

I have seen a narrow-form flock of ducks flying high, heading southward. The summer is over in the far north. The open water is disappearing under sheets of ice. The breeding nests are empty and forsaken. The young fowl have thriven—such as foxes, and weasels, and owls, and hawks have spared—and now, with their tougher-winged parents, they are on the way to their winterless south. Who that ever read Bryant will see a stream of ducks in the air without recalling his exquisite lines? This is one of the functions of a poet. To him is given a sensibility not only to the physical aspects of nature, but to their emblematic and moral functions which nature performs. In verse he interprets to others that which is revealed to him.

No one can estimate how much of the pleasure derived from birds, flowers, forests, clouds, the sea, and all the great and constant phenomena of nature, we owe to the influence of poetry.

The world would seem cold, its light grow dim, if we could discharge from nature all that poetry has put upon it. Now, it glows with imputed sensibility, it throbs with affections, it sympathizes with all human affections, and is sorrowful or joyous, is stern or soothing, is angry or loving, and all from that which the imagination brings to it. The whole world is richer for every poet that lives in it. Chaucer, Shakespeare, Milton, Wordsworth, Keats, have clothed the world with meanings and charming associations which endlessly enrich the eye, the ear, the imagination and the heart.

All this from seeing a flock of ducks? Even so. As their forms grew fainter on the evening sky, the whole northern summer opened to my mind, and before me lay islands, sheltered bays, crags and rocks stuffed with sea-fowl, a vast and busy commonwealth, busy chiefly in preparing next year's army of water-fowl. We thought, too, of their coming away. They are retreating from the advancing winter.

Already the dark days are coming around the Arctic zone—storms are pouring down snows, and the seas are dashing ice mountains upon each other in wild horror. Step by step the cold line will descend. As yet, our trees are in full leaf, the grass thrives, asters are scattered in profusion along the roads and hillsides, birds are fattening on the ripening seeds and the abundant fruits that nature provides for the small tribes, but which men neglect.

But, the shadow is cast forward! The birds from the north flying silently above us tell the tale. Winter is not far behind them! Its sharp sickle is in its hand; it will speedily reap field, orchard and garden. The locusts are silent. The mournful cricket already is growing tired of its evening song. From this time forth, nature will hasten its house-keeping. Mid-October! What mild light; how deep the blue; how balmy the air; how radiant field and forest; how fragrant is that mingled odor which comes from soil, from leaves, from flowers, from the all-receiving bosom of the earth, into which has been poured the incense of the summer! Yet this glory is day by day changing. Let it pass! Let winter come, and the world be given

over to the spoiler! Let the ice king look up every fair and beautiful thing, and winds sing requiems, and Death triumph!

The all-delivering sun shall come back again, and nothing can resist it. It will search silently for its fair children and find them. They are not dead, but only asleep. At the touch of Spring they shall arise, recollected, and rejoicing.

Shall God, who cares for the flowers to give them resurrection, forget his own children, and give them none?—*New York Ledger.*

A MARINE PICTURE.

It is a stern and rock-bound coast we look upon. There are dark cliffs which rise precipitous from the water's edge. There are still more dangerous ledges, washed by the ebbing and flowing tide, some of which are seen only at low water, and others never seen, all crouching low to do what murderous work they can. You may well call this a perilous coast. The careful mariner avoids it. One more venturesome than another will now and then run close in, profiting by long experience to thread his tortuous way along these half sunken and treacherous foes, but the prudent foresees the danger of too close proximity, and hides himself in the safety of the deep and open sea.

There is a light-house yonder upon the headlands. With its dull gray stones it stands a pillar of cloud by day, and with its blazing lantern a pillar of fire by night, a beacon to every wanderer through this wilderness of waters. The waves beat against its base, but move it not; they dash up towards its crystal cap, but never reach it. Winds do not make its light flicker, nor can the driving mist wholly obscure it. Summer and winter, in storm and sunshine, by day and night, the keeper tends it. The oil must never run low, nor the wick give out. Far out at sea the coming sailor sweeps the horizon for this friendly light, and guided by it may at last reach his desired haven.

Yet notwithstanding the light-house, this is a wreck lying close at hand. A vessel, endeavoring to make the harbor beyond, ran heedlessly too near the shore, and before she knew it was among the breakers. With a tremendous shock she stranded upon a jagged rock, around which the waters raged. "The fore part stuck fast and remained immovable, but the hinder part was broken with the violence of the waves." How the dark cliffs of that coast loomed up before her horror-stricken passengers and crew, in the gloom of that terrible night! As the dread news, "A ship ashore," spread from point to point upon the land, men hurried to the scene, and for a time stood dismayed like their fellow-beings in peril. The waves pounded the sides of the ill-fated vessel, and swept her decks; in one short hour her strength and majesty departed, and she was left a dismantled and desolated hulk.

There is one link, however, which connects the wreck with the shore. It is the life-boat, fitted with its hooks and buoys, and ropes, and life preservers. Quick hands ran it to the water's edge. A dozen stalwart men leaped upon its thwarts and pushed out through the surf. Battling with the elements they slowly neared the wreck, mounting lightly over each crested swell that would have engulfed them. Not one of those brave hearts knew fear. They go to save the lost. Here and there they pick up a survivor, struggling with the waves. Soon they get a line to the wreck, and then the numbers clinging to the rigging are brought in safety to the shore. The light-house, rooted to its rocky base could only warn; the life-boat must effect a rescue.

So much for a picture which has vivid outlines, when viewed in the light of such disasters as have lately entered into history; a picture which embodies deep spiritual meaning.

Sunken rocks? Life is full of them. Beware of them, you who are sailing over this great and wide sea. The waters are placid, but destruction lurks in many a spot beneath.

The Light-house? Remember the words of the Lord Jesus, how he said: "I am the light of the world; and of Paul, also: 'Among whom ye shine as lights in the world.' The Christian has a light to keep, which nothing should be allowed to extinguish and dim; which should beam more brightly in hours of unusual gloom, and be watched more assiduously when souls are in uncommon peril.

As for wreckers, do they not lie all around us? Sadder than any ship-wreck is the ruin of an immortal soul freighted with treasure, destined for a heavenly port, but overwhelmed in a storm.

And then the Life-boat! There is one who has come to seek and to save the lost; who is able to save to the uttermost; who will save all who come unto God by him. When there was no eye to pity, and no arm to save, His eye pitied, and His arm brought salvation.

Oh! wonderful Redemption!
God's remedy for sin.
The door of Heaven open
For you to enter in.

"I'm afraid you've lost your reckoning, sir," said Jem to the old profane sailor, "and that you are drifting on to the breakers."
"What then?" asked the old man.
"You'll be wrecked," answered Jem, "wrecked forever."

The old sailor had been wrecked. He knew what it was to be on a ship breaking up and going to pieces on a wintry coast. He knew what it was to be lashed to a spar, half-naked, hungry, and

benumbed. He had heard the shrieks of the perishing.

"Wrecked forever?" said he slowly, "that's a long time, boy."
"Yes sir," said Jem, "so it is."
"And is there no help for it?" he asked.

"Oh yes," answered the boy. "Our chaplain used to say that the Admiralty of Heaven had got out a life-boat for poor lost souls. That life-boat is Jesus Christ. It was launched at Calvary, and has been round picking up the lost in the stormy waters of sin ever since. He used to tell us to stretch out our arms to get in, and to cry, 'Lord, save, or I perish!'"

"And does he?" asked the old man.
"I only know about myself," said the boy humbly. "I was going down and cried unto the Lord, and he had mercy on me, and took me in, and I've sailed with him ever since. He's a good Captain, the Captain of our Salvation."

Does not the sermon in this picture meet the case of some of our readers?—*Sailor's Magazine.*

THE SACRIFICE OF THE MASS.

The Missal and the Prayer-Book—The Sacrifice of the Mass—Its ceremonial—The Holy Communion and the Rules Regulating the Disposition of the Elements.

It has been said by Cicero that "mankind have run through every species of superstitious madness, except that pertaining to the deity they worshipped." But the Romish Church have not only accomplished this madness—they have also burned and put to death those whose religiousness and intelligence refused such an impiety.

It is well known that the Sacrifice of the Mass is the leading mystery of the Romish Church; and we propose to examine it in some of its parts, using only their own missal to judge them by. Let us notice first the General Confession attached to the common service of the Mass, and place beside it the "General Confession" as used by the Protestant Church before their service of the Holy Communion. And as all Catholics delight in passionately asserting that the Protestant Prayer Book is a free translation of the Romish Missal, it will also enable every one to judge for themselves of the amount of truth in this assertion:

ROMISH MISSAL.	PROTESTANT PRAYER BOOK.
GENERAL CONFESSION.	GENERAL CONFESSION.
"I confess to Almighty God, to the blessed Virgin Mary, to the blessed Christ, to the blessed Michael, to the blessed John the Baptist, to the blessed John the Evangelist, to the blessed Paul, to all saints, and to you, Father, who are seated at the right hand of God, my manifold sins, and wickedness, which I have sinned too much to number, in thought, word and deed, against thy Divine Majesty, provoked thy wrath and indignation against me, my soul, my body, and all that I possess, my kindred, my friends, my neighbors, and all mankind; and I beseech thee, O Lord God, have mercy upon me, and spare my sins, and blot them out of thy book."	"Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; blessed John the Baptist, who acknowledge and confess our manifold sins, and wickedness, which I have sinned too much to number, in thought, word and deed, against thy Divine Majesty, provoked thy wrath and indignation against me, my soul, my body, and all that I possess, my kindred, my friends, my neighbors, and all mankind; and I beseech thee, O Lord God, have mercy upon me, and spare my sins, and blot them out of thy book."

As mere literary composition, the contrast is striking enough, but what is to be particularly noted is the utter absence in the Romish confession of any recognition of Christ, the exaltation of the Virgin and the saints into intercessors, and the theatrical prettiness of striking the breast, etc. On the contrary, in the Protestant confession, Christ is the first and the last, and pardon is looked for only for his sake.

The whole service and ceremony of the Romish Mass strikes us with wonder at the extraordinary care taken to exclude all exercise of the reason, and bury the mind under a load of minute and trivial ceremonies, to which an almost awful importance is attached. To omit the striking of the breast, the bending of the knee, to hold the forefinger and thumb in a wrong position, to spill one drop of consecrated wine, or break off one crumb of the holy bread, to officiate with a full instead of an empty stomach, are enormities only to be atoned for by the church's heaviest penalties.

Let us suppose the Romish priest has put on the particular colored garment suitable for the day in the sacristy; he must then proceed to the altar "with downcast eyes, a grave step, and erect carriage;" if he pass the high altar, he must bow to it with his head covered, but if he pass the place where the sacrament is contained, he must bend the knee, and if he pass the altar where the Host is elevated, he must not only bend the knee, but adore it uncovered.

There are different rules for officiating in the presence of different dignitaries (as if all men were not equal before God), a whole series of instructions regarding prostrations, bowing to the crucifix, kissing the altar, signing with the cross, incensing the altar, the crucifix, the sacred vestments and elements; and at another stage of the proceedings the priest spreads his hands over the altar and kisses it in the middle. There are other parts of the office where he must hold his hands before his breast with the palms toward each other, but he must not dare then to spread his fingers, nor suffer the tips to go beyond or be higher than the shoulder. In this position there are also particular dippings and bowings at the names of the Virgin, the Saviour, and any saint whose day it happens to be. Further on, after reading the Gospel, he raises the book and kisses it—unless in masses for the dead, when the kissing is omitted—(why?) or in the presence of a bishop or cardinal, when the book is presented for their more august kiss.

To pass over a multitude of similar "tricks before high heaven," all equally childish, let us suppose him come to the consecration of the wafer. This he is to take between the thumb and forefinger of the right hand, "gaze on it intently, devoutly, fixedly," utter the secret words, which the Romish Church avers changes it into the very body and blood of Christ, and then with his other fingers stretched out and close together, he must kneel and adore it. Then raising himself as much as he conveniently can, he elevates the Host for the worship of the people; but he must keep his fingers in the position described, till he washes them after communion.

The omissions and mistakes in a ceremony, so crowded with details, must be many, and how important they are may be learned from that part of the Rubric treating of the defects in celebrating the Mass. They are far beyond the length of any newspaper article, but I will give a few specimens of them.

If the bread is not pure wheat, the sacrament is invalid, if the water is mingled with perfumed water, it is doubtful, if the bread be putrescent or not unleavened the sacrament is valid, but the priest incurs a grievous sin. If a consecrated wafer be lost, or blown away by the wind, or carried off by a mouse, then another is to be consecrated, the mouse, if possible, burned to ashes, and the ashes cast beneath the altar. The Church has overlooked no possible contingency. There are instructions which refer to change of words intentional and unintentional, to the intention of the priest—the state of his mind, the state of his body, the state of his vestments; in all of which defects may occur, rendering the Mass invalid. Furthermore, this sacrifice of Christ can be made of none effect if the cup is not of gold, silver or tin (for brass, glass and paten are inadmissible), if a fly or a spider fall into the chalice, if there are not wax candles, or if it be offered up in uncanonical hours.

If a drop of Christ's blood (I use the words of the Rubric) be spilled, it is to be licked up with the tongue (the member St. James thought the most uncontrollable in the whole body), if it fell on wood, the wood must be planed; if on stone, the stone must be washed and the water cast into the sacristy; if on the altar linen, the piece is to be cut out and burned.

If a fly or spider fall into consecrated wine, the priest may take it out, wash it with wine, and when Mass is over burn it and cast the wine into the sacristy. Or, if he feel no nausea, "let him swallow the blood, fly and all." But if he does, and then vomits the Eucharist, and the elements appear, they are to be "again reverently taken;" if the elements do not appear, the contents of the stomach are to be burned, and the ashes cast into the sacristy.

These are but samples of a liturgy so barbarous, so impious, so childish, that it is difficult to conceive what kind of hearts and brains invented it. I have not space to draw the inferences and morals which are so evident, but the Romish Rubric will afford material for even greater wonder and indignation than this.—*Christian at Work.*

CHRIST, THE SURETY OF HIS PEOPLE.

The riches of divine grace as manifested in the love of God to his people, cannot fail to call forth the wonder and the praise of every disciple. It is the immensity of these riches, which so much excites unbelief in the world and too often among the people of God. But certain it is that no mind merely human, could possibly have devised or imagined the scheme of redemption as set forth in the gospel.

In the physical world we perceive the effects of immutable law; in the operations of nature we see that all its beneficent processes are the fruit of this law, and in the violent convulsions of the earth, the tempest, lightning, and earthquake, the same principle is at work, unperceived it may be, save by its effects, yet everywhere asserting its supremacy and demanding obedience.

So in the moral world; God has established a law which if not perfectly obeyed by every subject of his kingdom, comes to the offender with a penalty which cannot be shunned or in any way set aside. The first moment of transgression is the commencement of this penalty. It was thus with Adam; shame and misery were the immediate effect of his sin; his mind and affections, which were in perfect harmony with every attribute of God, were now alienated and polluted; darkness came over his soul, and God, who before was the supreme object of delight, was now contemplated with aversion and dread.

And it is thus with all the children of Adam. The sad inheritance of sin and woe has descended to every individual of his fallen race. If God had forgiven Adam without any regard to his violated law, it would have broken the harmony of the universe; the great pillars of his moral government would have fallen, and all security for righteousness and holiness would have disappeared from the empire of Jehovah.

The debt to divine justice, which man had incurred, he could never pay; from the moment of transgression, he and his race became utterly insolvent; he was under the sentence of a law which was holy, just, and good. It could not relax its prisoner.

These truths are obvious to every reflecting mind; every man is conscious that he has lost the image of his Maker. He would fain hide himself from the piercing glances of the divine holiness, as did Adam among the trees of the garden. This state of mind is a matter of experience with all and cannot be contradicted.

And now we may contemplate the mys-

tery of divine love. To answer the claims of the broken law, is the first necessity for securing the honor of God; to restore the divine image in the soul of man, is the past necessity for his own happiness. At this point God interposes; his own beloved Son comes into the world to magnify the law and make it honorable. He does it in his perfectly holy life, by his unflinching obedience to its every precept. His divine nature, connected with his humanity, constitutes him a full and sufficient mediator between God and man. He bears the penalty due to sin, redeems his people from the curse of the law; discharges the debt to divine justice and reconciles all who believe in him to a forgiving God.

This display of infinite love, baffles all human conception. Angels look into this mystery, but they cannot comprehend it. We wonder not that the seraphic Isaiah, who saw through the veil of prophecy, a faint vision of this redemptive work, should celebrate its wonders in such language as only the Holy Ghost could suggest, and every true believer can see and feel, though alas, too faintly, in his sublime and soul-animating strains, the matchless glory of his theme. "Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. Sing, oh heavens; and be joyful, oh earth; and break forth into singing, oh mountains! for the Lord hath comforted his people and will have mercy on his afflicted. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

"I have blotted out as a thick cloud thy transgressions and as a cloud thy sins, and the days of thy mourning shall be ended."

Oh, Christian, is this your glorious inheritance? What ceaseless gratitude and praise should you render to him, who unfolds to your admiring eye this mystery of grace? In the light of this divine love, how insignificant is the world and its glory? Does not your spirit long for nearer communion with him, whose love to you was the vital spring of every holy affection, of every sanctified desire. When you stand at the bar of Justice, clothed in his perfect righteousness, every demand of the law will be satisfied. Justice and mercy will meet together. Christ will appear as your Surety, and no power of earth or hell can remove you from his love.

And shall not this glorious theme call forth in your life every endeavor to honor and glorify your Redeemer? Will you not serve him faithfully in a well-ordered life and holy conversation? Under the pressure of these constraining motives, how can you do otherwise? Ere long you will see him as he is and be satisfied when you awake in his likeness. Go forth then in the strength of your Redeemer, consecrate all your powers to him, and your present reward shall be life and peace, and in the world to come, glory everlasting.—*Selected.*

NEW SONGS.

"They sung a new song before the throne." This statement is given twice by the apostle who, from his exile at Patmos, caught a glimpse of the heavenly world. Heaven had rung with other anthems of praise in the ages past. But this was a new song, both in its theme and in its occasion. We are not left in doubt as to its theme, for the very language of the strain is given to us. It was the song of redemption; it was in praise of the Redeemer; it was sung only by the redeemed. No other one "could learn that song" except those who had been ransomed with the price of the Lamb's atoning death. Demons of the pit cannot sing that song. The scoffer and the sceptic cannot sing that song. No rejecter of the sin-atoning Saviour can sing it. But the saved ones, who have been plucked from the jaws of death and hell, rejoice to swell the thrilling psalm of praise: "Thou art worthy, for thou wast slain and hast redeemed us by thy blood out of every kindred and tongue and people and nation!" Christ is the theme of this burst of melody. The angels strike in with the chorus: "Worthy is the Lamb that was slain, to receive power and honor and glory!" But it does not end with the chorus. "The new song" rises into a magnificent oratorio. All heaven shakes with it. Like the surf-thunder of "many waters" swells the mighty melody; for the whole creation is vocal with bursting praise. John tells us that "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Whatever may be said of the preaching or the praise of earthly churches, no man can dispute that the worship of heaven is thoroughly evangelical. Christ is the beginning, and the middle, and the end of its most ecstatic song. Heaven is bright with glory, but "the Lamb is the light thereof." Heaven is joyous with melody, but the crucified Lamb is the theme thereof.

Let them sing up yonder in the realms of glory. We may hope to hear those hallelujah choruses by-and-by, when we get there. But we need not wait for the future state in order to be learning or to be singing the "new song." To a true Christian heaven begins in this world. Every victory he gains over temptation is a "palm branch." Every deed of beneficence is to him a "crown."

And now we may contemplate the mys-

And God is constantly putting new songs into the mouths of his faithful children here in this world of probation and of conflict.

I sat with a company of disciples lately, at the sacramental feast, where Christ hung over us the banner of his love. I saw more than one there who a twelve-month since had been in the bonds of iniquity. To them Jesus had come by his awakening and arousing spirit. They had been convicted of sin and converted by an Almighty power. Their feet had been lifted out of the miry clay and set upon a rock, and a new song had been put into their mouths—even praise to the precious Jesus who had delivered them. They were yet in the ardor of their first love. May it never cool. They were yet in the sweet novelty of a new song of thanksgiving. May it never grow old.

There were some, too, in that company, who had lately tasted the very bitterness of death. Some of them had, for the first time in their lives, been forced to take beloved children out of their own bosoms, and to lay them in the cold bosom of mother earth. One had closed the eyes of the best of husbands. Two others had seen the lips of devoted wives grow white and motionless. Another had kissed a dear old mother his last good-night. Yet not one of them so disgraced their Christian faith or so dishonored the memory of those gone home to glory as to drone out a doleful dirge of woe. God had given each of them a new song! The light of mine eyes is gone from me. My husband, my wife, my child is under the silent turf to-day. But, thanks be to him who gave me the victory; and to them a glorious victory in the last hour!

I do not believe that the angels hear sweeter melodies on earth, or those more akin to their own, than the songs of devout submission which break forth from the trembling lips of a Christian who has conquered the grave. One of the mightiest men of the New England pulpit says that, after he had such a wonderful inlet of the divine love into his soul he spent a day of the most celestial joy he ever experienced! He had to endure the new agony of trial before he could learn the new song of triumphant submission to the will of God.

There is still another type of experience which many a follower of Jesus has had. It is one that thousands in our churches may have, and ought to have without delay. It is something like this. The man had been living a poor, feeble, dwarfish life. He was out of the sepulchre; and yet he had always sat at the grave's mouth in a "dead-and-alive" condition, with no ring in his devotions and no power in his prayers. His pulse was low. His doubts hung like heavy, spongy clouds, close down to the horizon. Seldom had he known one streak of clear blue sky. He barely hoped that he was a child of God; the assurance of acceptance he knew no more about than he knew about Sanscrit or Arabic.

But the best of blessings has come to that man's soul, the blessing of a new baptism. New light has broken upon him—the open vision of Christ Jesus as a complete and victorious Saviour. He has repented of long disgraceful doubts and deadness. He has begun to believe. He has begun to read God's word with new eyes. He has begun to pray the prayer of faith and to live the higher life of self-consecration. He has tested Christ. He has begun to work for Christ. He has sought the "power from on high." And a new song is in his mouth. He cannot keep it back. It breaks out. "I know whom I have believed. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death. For me to live is Christ." This is his new song. There is not a richer one in Paradise. He sings it at the prayer-meeting. He sings it as the music to which he keeps step in a stronger, purer, sweeter, holier, and more useful life. When a whole church begins to know such an experience it is in a true, heaven-born revival.

Friend! Have you learned this new song yet? You had better begin to learn it on your knees before the cross of Christ. You will need to know it before you can join in the sublime chorus before the throne of the Redeemer in glory.—*Theo. L. Cuyler.*

THE CAPTAIN AND THE JEW.

A pious sailor went as one of the crew of a passenger steamer down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney a youth was shivering, evidently in great anxiety. After a while he asked a sailor:

"Shall we have a storm?"
"Do not allow yourself to be anxious, since the Lord knows in what condition we are, and 'like as a father pitieth his children, so the Lord pitieth them that fear him.'"

With these words he turned away to work. Years passed, and the sailor had become a captain. On one of his voyages a well-dressed gentleman drew near him with the question:

"Shall we have a good voyage, captain?"
"That no captain can tell but He who holds the water in the hollow of His hand, and measures the heaven with a span."

"Thanks, captain; it delights me to hear you come quickly to the main point. You remind me of a sailor who spoke encouragingly to me on my first voyage."

"What did he say?"
"I was terrified at the rough waves, and he told me, 'Like as a father pitieth his children, so the Lord pitieth them

that fear him.' I was then a Jew, so the text was not unknown to me: but I could not call God my father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First I wondered what could give a man such confidence; then I prayed and sought for it, and am now a Christian and a missionary to my own people. Let me give you my card."

"How long is it since you were on the high seas?"

"Seventeen years."

"Would you know the sailor if you saw him?"

"O certainly: I have thought of him so often."

"He stands before you now."

"Impossible, captain. He was a common sailor."

THE FULLNESS.

Cannot a man possessing this fullness so live that his communion with God will be uninterrupted? You will not, even in this life, find yourself in that condition in which you will not encounter difficulties, temptations and trials; but the man that lives up to his privileges will be saved all the time; and saved in all the possibilities of his nature; so long as you abide in Christ, you have a refuge that never can be stormed. The sanctified man holds that position, not once for all, but moment by moment, moment by moment, in the exercise of faith in the strength and impregnability of his refuge. Oh! there is more power in the believer, galvanized into the fullness of God by the love of Christ, than there is in any thing else in the universe. And who will not have it? Now there is room, always room. If you want to be filled with light and purity, come to this feast. If you want to be filled with the fullness of God, go down, down, until you know the love of Christ, "that ye may be filled with the fullness of God." Many mistake by seeking to go up to find the fullness of God. It is not up, but down. The soul that seeks exaltation by going up, will sink to the lowest place.—*Banner of Holiness.*

MONEY.

Men work for it, beg for it, steal for it, starve for it; and all the while from the cradle to the grave nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiable Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

AN ACCEPTABLE DONARY TO THE CATHOLIC CHURCH.

A wealthy widow lady of Richmond, Va., member of a Protestant family, has entered a Catholic convent in South Carolina and taken the black veil. She is yet young, quite handsome, seemingly happy in her domestic relations, and well endowed with this world's goods.—*The Pilot.*

Young, handsome, rich:—with such accompaniments with what alacrity were the doors of the convent flung open to receive and welcome this beautiful sacrifice.

Business Department.

APPOINTMENTS.

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The Family Circle. THE TWO CHURCH BUILDERS.

A famous king would build a church, A temple vast and grand; He gave a strict command That none should add the smallest gift To aid the work he planned. And when the mighty dome was done, Within the noble frame Upon a tablet, broad and fair, In letters all a-flame, The royal builder's name. Now when the king, elate with pride, That night had sought his bed, He dreamed he saw angel come, (A halo round his head) Erase the royal name, and write Another in its stead. What could it mean? Three times that night That wondrous vision came: Three times he saw that angel hand Erase the royal name, And write a woman's in its stead, In letters all a-flame. Whose could it be? He gave command: To all about his throne, To seek the owner of the name. That on the tablet shone; And so it was the courtiers found A widow poor and lone. The king, enraged at what he heard, Cried, "Bring the culprit here!" And to the woman trembling sore, He said, "The very clear That you have broken my command; Now let the truth appear: Your Majesty," the widow said, "I can't deny the truth; I love the Lord—my Lord and yours— And so in simple faith, I broke your Majesty's command, (I crave your royal ruth) And thus I have done."

JOAN MATHURIN.

The town of Carignan stands on the left bank of the river Po, south of Turin, and beyond the actual limits of the Vaudois Valleys. Being near to them; however, it contained, during the sixteenth century, a number of Vaudois who had been tempted by the prospect of profitable employment to settle in it in spite of the edict which confined them to their valleys. For some time the Piedmontese authorities suffered these persons to remain unmolested; but at length the Romish priests, finding that the Vaudois were assembling secretly for prayer, determined to exterminate them. The persecution began in 1560. Without giving them any warning, the priests caused them to be seized and imprisoned as contumacious heretics. They were not allowed any examination or opportunity of defending themselves. They were seized on suspicion, condemned on suspicion, and were burned within three days after their arrest. They could save their lives by one means only—by abjuring their religion and going to Mass. The first person thus seized in Carignan was a French refugee named Mathurin. He had come from the Vaudois Valleys of France, and had married a woman of the Vaudois Valleys of Piedmont. He was a plain and simple working man, who cared little for the great matters going on around him, and whose only desire was to earn a living for his family and to worship God in peace. He was detected in the act of conducting family prayer in his own house, and for this "terrible crime" was sentenced to be burned alive. The commissioners urged him to abjure his religion and save his life; but he refused. "We give you three days to reflect," said they; "but after that time you will be burned alive if you do not come to Mass." The family of Mathurin were plunged in great grief by his arrest and sentence. His wife, Joan Mathurin, went at once to the commissioners and asked to be allowed to see her husband. "We will grant your request," they replied, "provided that you do not harden him in his errors." "I promise," she replied, "that I will not speak to him except for his good."

him, in presence of the commissioners, as earnestly as possible, steadfastly to persevere in his religion, without putting the death of the body, which is of brief duration, in the balance, against the eternal salvation of his soul. The commissioners were furious when they heard her words, and bitterly reproached her for having deceived them. She paid no heed to them, however, but holding her husband's hand in her own, she went on gently, but firmly: "Let not the assaults of the wicked one make you abandon the profession of your hope in Jesus Christ." "Exhort him to obey us, or you shall both be hanged," cried the commissioners. Again unheeding them, she said to her husband: "And let not the love of this world's possessions make you lose the inheritance of heaven." "Heretic," cried one of the magistrates, "if you do not change your tone, you shall be burned to-morrow." Turning full upon her persecutor, and looking him calmly in the face, the brave Christian woman asked him: "Would I have come to persuade him to die rather than to abjure, if I could myself seek to escape death by apostasy?" "You should fear at any rate the torments of the pile," said the magistrate, abashed by her manner and words. "I fear Him who is able to cast both body and soul into a more terrible fire than that of your billets." "Hell is for heretics," exclaimed one of the commissioners. "Save yourselves by renouncing your errors." "Where can the truth be if not in the Word of God?" she asked. "This will be the destruction of you both," said one of the magistrates, yielding to his admiration and pity. The face of the Vaudois wife lightened up with a sudden and overwhelming joy, and turning to her husband, who had not released her hand, but had clung to her as if all his strength lay in her, she said to him tenderly: "Blessed be God, because having united us in life, He will not separate us in death." One of the commissioners, a cruel and fanatical man, here broke into a savage laugh, and exclaimed exultingly: "Instead of one, we shall have two of them to burn." "I will be thy champion to the end," said the heroic woman, quietly, speaking to her husband rather than to the commissioners. "Will you come to Mass and have your pardon?" asked the magistrates once more. "I would rather go to the pile, and have eternal life," was her answer. "If you do not abjure," said one, sternly, "Mathurin shall be burned to-morrow, and you three days after." "We shall meet again in Heaven," she said, meekly. "Think of the delay that is still granted you," said the magistrate who had appeared to pity her. "The length of it is of no consequence, for my resolution is for life," she answered. "Say, rather, it is for death," he said sadly. "The death of the body is but the life of the soul," was her response. One of the most violent of the magistrates, he who had exulted over the prospect of burning two, instead of one, now exclaimed brutally: "Have you nothing else to say to us, you obstinate wretch?" "Nothing," she answered meekly; "except that I beseech you not to put off my execution for three days, but to let me die with my husband." The magistrates consulted together for a few moments, and then one of them said to her: "Be it so. You will both be burned at the same stake to-morrow." With this they departed. The heavy door of the dungeon changed behind them, and the husband and wife were left alone—yet not alone, for God was with them to cheer and comfort them. Mathurin had from the first made up his mind to die rather than abjure, and the heroism of his noble wife confirmed him in this resolution. He did not oppose her determination to die with him. It was better to enter upon their rest together than for one to live on exposed to the bitter malice of a persecuting Church. And above all, it was very sweet to pass their last hours on earth together, and to be able to cheer and encourage each other as they should go down hand in hand into the valley of the shadow of death. They spent their last night in prayer, and in tender communion with each other. The brave wife had her reward on earth, for she saw her husband grow more strong and cheerful, and even to rejoice with her at the fate which was to unite them for all eternity. Her presence made the gloomy cell seem full of light to him, and her beloved face shone upon him through the darkness as the face of an angel. Never had either been so dear to the other; never had their love been so full, so pure, so free from earthly taint as on this eve of martyrdom. The next day, being the 2d of March, 1560, a stake was set up in the public square of Carignan, and around it was heaped a pile of fagots ready for lighting. A crowd of townspeople had gathered around the pile, and prominent among them were the priests and monks of the

Church which had brought about this terrible deed. It was late in the afternoon when the deep tones of the Cathedral bell announced the approach of the condemned. A few minutes later a detachment of men-at-arms entered the square, and halted at the stake. Then came a band of monks chanting the requiem for the dead, and after them, hand in hand, erect, calm, and even smiling, came Joan Mathurin and her husband. A murmur of pity ran through the throng, but was quickly suppressed as the priests turned abruptly to discover who had dared pity the victims of the "Holy Church." The martyrs paid no heed to the chanting or exhortations of the priests. They spoke to each other only to exhort to still greater firmness, and they did not quail when the executioner came to lead them to the stake. Hand in hand they mounted the pile, and submitted to be chained to the fatal post. The slanting rays of the declining sun lighted up the scene with a soft and subdued radiance, encircling the heads of the innocent victims of cruelty and superstition with a halo of light. Then the executioner fired the pile. The flames fired up wildly, hiding the martyrs from view. Through the mingled glare of the flames and gloom of the smoke could be heard the calm, patient voice of Joan Mathurin bidding her husband be of good cheer, for the gates of heaven were opening on her sight. Then there was silence, broken only by the roar of the flames. The sun went down, and the soft twilight came stealing on. The crowd still hung silent and sad about the spot. The monks had ceased their *Miserere*, and the peals of the great Cathedral bell had died away. The flames still hissed and leaped around the devoted pair. Not a cry nor a groan of pain had escaped them. Looked in each other's arms they had yielded to the devouring element. When the moon arose, only a heap of smouldering embers and a mass of blackening bones remained to show the spot from which the Vaudois wife and husband had passed hand in hand into the Paradise of God.—*Cross and Crown.*

SOFT ANSWERS.

It is a remarkable fact, that one half-hour's summer sunshine deflects the vast mass of the Britannia Tubular Bridge more than all the dead weight which could be placed upon it. What a tribute to the might of gentleness? That school-child made a good reply, who said that meek people were those who "give soft answers to rough questions." But how far the world is from taking a scriptural standard concerning meekness—a valuable quality,—we may learn by a common use of the word. Who would like to have said of him, as of Moses, that he was "very meek"? Something mean-spirited would be the popular acceptance; nobody would understand the words to express any enviable virtue, if used in the degenerate conversation of to-day. And yet, how does the Giver of all blessings signalize the meek? They are among his specially blessed—"they shall inherit the earth." A gentleman came to Sir Eardley Wilmot in great wrath at an injury he had suffered from some person high in worldly position, and was considering how he could best show his resentment. "Would it be mainly to resent it?" "Yes, but God-like to forgive it." The idea had an instantly soothing effect, and he left that interview thinking no longer of revenge. It is related of Alphonse Blanc, one of the earliest converts made by Felix Neff, that when he was struck on the head by an opponent of the truth, he said, "May God forgive and bless you." The other exclaimed in a fury that he would kill him. Some days afterwards Anthony met this man in a narrow Alpine road, and fully expected to be struck again, but to his amazement, a hand was outstretched with the heartfelt words, "Mr. Blanc, can you forgive me?" The soft answer to his blow had softened his heart, "breaking the bone." Does not Sir Matthew Hale seem the greater man, when we recall his reply to Cromwell's angry speech, "My lord justice, you are not fit to be a judge." Hale had refused to lend himself to some arbitrary action, and his only answer to the Protector's word was, "Please your highness, it is very true." His great upright soul was also crowned with humility; and a source of many of the hard answers which create life's angry altercations is pride. On merely worldly ground there is great wisdom in soft answers, for the speaker is so apt to win the day, and gain his own object in the end. DeQuincy tells of himself, that when travelling once on the roof of a coach, he fell asleep from weariness and weakness, but would do what he could to avoid falling asleep for the future. Nature would not be coerced, however, and he was soon snoring again; when he felt the arm of his surly neighbor passed around him to prevent his falling, and in all the stages of his journey thereafter he acted with the tenderness of a woman toward the invalid. Much practical philosophy lies in the saying of one little boy to another, "Don't speak so cross; there's no use in

it." Truly no use for anything beneficial or pleasant, but much use for the inflaming of discord and establishment of malice. Especially in domestic life is the sharp answer one of Satan's choiced engines for the creation of all uncharitableness; and those who can refrain from it under provocation have achieved a great victory over themselves. One of the most tried and most holy women that ever acted thus, is described by her celebrated son, Augustine: "She had learned not to resist an angry husband, not in deed, only, but even in word. Only when he was smooth and tranquil she would give an account of actions, if haply he had taken offence. In a word, while many matrons, who had milder husbands would, in familiar talk, blame their husbands' lives, she would blame those wives' tongues. And they, knowing what a choleric husband she endured, marvelled that it could never be perceived that Patricius had beaten her, or there had been any domestic difference between them." And how closely the meek spirit is allied to that of the peace-maker in the next beatitude, we may gather from Augustine's further words: "This great gift, also, thou bestowest, Oh my God, on that good handmaid of thine, that, between any discordant parties, when hearing on both sides most bitter things, such as swelling and undigested choler causes to break forth, she never would disclose anything but what would tend to their own reconciliation." Short-lived would be the strife of the world did everybody act like Monica. There are a few sweet, placid tempers to whom the "soft answer" comes comparatively easy; but with most persons, it must be the fruit of resolute self-control and self conquest of a habit of mind produced by watchfulness and prayer. One can sympathize with the passionate school-boy, who pondering on this subject, asked another: "What soft thing is very hard?" and explained his meaning thus: "If it is not a hard thing for a fellow to give a soft answer when he's right down vexed, then I don't know where you will find anything that's hard." But, if the school-boy learns the lesson, the man will have less difficulty in putting it into use. "The beginning of strife is as when one letteth out water," and the soft answer will always enable us to fulfill the following injunction: "Leave off contention before it is meddled with." Yet how easily we justify ourselves in this wrong doing, prompted by the demon, Pride! How quickly does the sharp reproof leap to the lips, how clever we deem ourselves when the thrust (probably as poisoned as we could make it) has been given! We do not remember that this, like other human temptations, was conquered by our Great Exemplar; we do not consider Him who endured such contradiction of sinners against himself, who, when he was reviled, reviled not again; when he suffered, he threatened not, although the twelve legions of angels stood ready at his call.

THE SUNDAY QUESTION.

A PLEA FOR ITS PROPER OBSERVANCE.—REMOVED BY THE REV. DR. WILSON. At the request of the Sunday Committee of One Hundred, the Rev. David Wilson, of the Methodist Protestant Church, preached at Association Hall yesterday afternoon upon the Sunday question. Though proper announcement of the discourse had not been made, a large congregation was present. A synopsis of the Doctor's discourse is appended: The law of the Christian Sabbath is written on all the works of God. All bear the impress of Jehovah's hand, and on them all is traced these remarkable words, "And God rested the seventh day from all his works." Yes! the tinkling stream, the rolling river, the placid lake, and the billowing sea, all mirror the image of that eternal law of rest which God ordained in the very beginning of time. This law, in point of fact, antedates all law, and stands, therefore, pre-eminent in authority and obligation, above all the commandments of God. It is not fantasy then to imagine that all creation is in sympathy with the hallowed services of this holy day, for on this day, if on any, we may assume that there is a literal fulfillment of the Psalmist's joyous exclamation, all "the trees of the field shall clap their hands." And wherefore should this law be thus early promulgated? Why announce it at the first in association with the grand work of creation? For whatever view of this work we may accept, whether Geologic or Mosiac, we must first find the Sabbath law at the end. 1st. The Sabbath law is frequently re-affirmed. On Mount Sinai it was promulgated amid thunder, smoke and flames, and there it was promulgated as the single command, which had an anterior history: "Remember"—what? Why the Sabbath law. What seer, prophet, priest, philosopher, ever drew nearer God than Moses did? Whose face has since shone with such resplendent beams of nearer fellowship and holy communion? What one has since come from God's presence with any "higher" law than this? None, and none can, therefore, give us clearer light. Now, this repetition proves the importance of the law! Some commands were not continued. Ceremonial ordinances, typical observances passed away, but this survives

them, and is again and again repeated in the hearing of the nations. 2d. Honored in its Relations. Things are sacred in association. The scenes of our childhood, our homes, and all we love, because of their association with many things, now forever passed away, the "old arm chair" in which our sainted mother sat, the family Bible, all these are doubly dear and sacred things. Now the Sabbath is thus honored—creation, God, redemption, Heaven; all these are associated with this sacred day. "No Sabbath, no God," is not a dogmatic axiom, but a historical truth, and so God has wound the Sabbath law as the ivy clings to the oak, around the very pillars of the eternal throne, and we cannot reverence God and violate his holy law of rest. Then it binds the blood-stained cross and like a garland of roses perfumes and adorns the tomb, whence Jesus rose and ascended upon high. We cannot have these unless, also, we have God's holy law of rest. It is the one law, which, like the glorious Shechinah, rests on all things holy and divine. 3d. It is an honored day. It is divinely selected, and consecrated. It is "set apart." It is a great boon. "See for the Lord hath given you the Sabbath. We must prize the gift. We may sell that which we buy with money. But we cannot part with this. We cannot sell it. We may not surrender it. Who would sell the 'jewels of his home!' Thou sands of the good and great, in all ages in all lands, have hallowed the day. We can never for their sakes and ours surrender their blessings. But what is our duty? It is sad to ask this question now. There is but one alternative, it is God's law, and it must be obeyed. But our rulers! Who are our rulers? Here in this land of freedom we rule ourselves. There is no king nor potentate whom we need fear! We make our own laws, and ours is the duty to see that our servants obey them and enforce them. The Sabbath law is not in the category of those laws, to be made odious by enforcement. What Legislature dare repeal the law of God? As well talk about legislating God out of the universe he has made. Sabbath desecration is the prolific fountain of moral degeneracy. More than all other forms of transgression, it undermines the foundation of moral government, and leaves city, State, and nation a moral ruin. On this question of maintenance of the Sabbath we "can never surrender." However often we fight and fail, we must again join our forces and renew the conflict. To fail here is to lose all—home, religion—all. Look at Sabbath-breaking Israel, "scattered and peeled." Look at the Sabbathless nations of continental Europe, in the bootless throes of political revolutions. And so without our Sabbath, will our own nation lose the prestige, the glory, the freedom we now enjoy. Let us keep the Sabbath, and thus inherit all those innumerable blessings which are promised in the text, and which Cowper paraphrases in his immortal song: "The fruitful field Laughs with abundance, and the land once lean Or fertile only in its own disgrace, Exults to see its thirsty course reppealed— The various seasons wot into one, And that one season an everlasting spring."—*Neerack Courier.*

WILL MY CASE BE CALLED TO-DAY?

A LAWYER'S STORY. I was engaged in my study one morning, when a client of mine, a Mr. B. was introduced; he was in a state of great excitement, having heard that the Lord Chancellor was to pronounce judgment on his case that day. "Are you sure," he inquired of me, "nothing is left undone? If judgment is given against me, I am a ruined man; all my hopes are centered on its results; on the issue hang the prospects of my darling wife and children. Oh! tell me can anything further be done to insure success?" I endeavored to calm him by saying we were fully prepared, and that counsel's opinion was in his favor. This assurance having appeased him a little, he left me, and we appointed to meet again in an hour at the court. The Chancellor had just taken his seat as I entered, and was proceeding to give judgment in my client's case. Casting my eyes around I observed poor Mr. B. seated on a bench immediately opposite his lordship; he did not recognize me, for his entire attention was riveted on the oracle from whence was to proceed the eagerly wished for, yet dreaded decision. To look upon that man was painful, indeed, and although many years' professional experience had familiarized me to such scenes, yet I could not behold him without emotion, and I trembled to think the awful effect an adverse decision would have on a mind sensitive as his, and wrought to the highest degree of painful suspense. Unhappily my fears were soon realized. After an elaborate and carefully considered review of the case, a final decree was awarded against my client. Never shall I forget the agony of despair depicted in his countenance at that moment, as, rushing from the court, he hissed in my ear the fearful words, "Oh, I am undone!" It was a damp November day when the circumstances above narrated occurred; the gloomy pile of buildings which surrounded the court appeared doubly

gloomy through the mist that enshrouded them, and tended to fix more deeply on my mind the sad scene I had just witnessed. Wending my way homeward through Chancery Lane, the words of my unfortunate client recurred to me: "Will my case be called on to-day?" thought I; and is nothing left undone to insure me a favorable decree at the hands of that eternal Judge before whom I must stand sooner or later? We have each a case of vital importance, in which judgment may be given any day, any hour—judgment irrevocable, and which will consign our immortal souls to eternal happiness or eternal damnation. Our hearts (like the opinion of counsel to my unhappy client) are too apt to lead us into a false sense of security, and day after day, month after month, year after year, is allowed to pass away without our taking the necessary measures to ensure favorable judgment. Yet, thanks to a merciful Redeemer, we are left in no uncertainty as to the means by which to attain that glorious verdict, and, unhappily, a decree is given against us, we ourselves are alone to blame.—*Selected.*

MORNING.

The morning breaks from the east. The mists travel up hill above hill, mountain above mountain, until sky-lost. The forests are full of chirp, and buzz and song. Free's leaf and bird's wing flutter with gladness. Honey-makers in the log, and beak against the bark, and squirrels chattering on the rail, and the call of the hawk out of a clear sky, make you feel glad. The sun which kindles conflagrations among all the castles of cloud, and sets minaret and dome aflame, stoops to paint the lily white, and the buttercup yellow, and the forget-me-not blue. What can resist the sun? Light for the voyager over the deep! Light for the shepherd guarding the flocks afraid! Light for the poor who have no lamps to burn! Light for the downcast and the lowly. Light for aching eyes and burning brain, and wasted captive! Light for the smooth brow of childhood, and for the dim vision of the octogenarian. Light for queen's coronet and for sewing-girl's needle. Let there be light! Whose morning is this? My morning. Your morning. Our Father gave us the picture and hung it on the sky in loops of fire. It is the heirloom of our family.—*Talvague.*

MEN OUT OF THEIR PLACES.

There is a place for every man; his own proper place, where he ought to be. God has designed him for it, and it belongs to him, and to no one else, and every man may know and find his place if he will. It must be his sincere desire to be in his place, and he must go to God heartily praying, "Lord, what wilt thou have me to do? where wilt thou have me to be?" Let him surrender his own will to God's will, and God will lead and guide him; and he shall make no mistake. And it is a most blessed thing to be in one's own place. There one is most happy; more happy than he can be in any other place. God will be with him there. He will cheer, and strengthen, and sustain him. He may have trials; but he meets them in the path of duty, and God's grace is sufficient for him. The same compassionate God, who was with Daniel in the den of lions, and with the Hebrews in the burning fiery furnace, will not leave him nor forsake him. Being in his own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all tribulation.—*Congregationalist.*

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Moyer, G. W. Penman, M. B. Loring, W. B. Kinney, Josiah Litch.

leads us to the conclusion that in our great weakness we must go to God, lean upon him, rely upon him, and reject everything as untrue that conflicts with his revelation, regardless of its source. And yet we find men and women of talent and education, possessing a disposition to rationalize and philosophize upon simply imaginary facts, which being refuted by the divine revelation, sink into detestable falsehoods. The most lamentable feature connected with this is, that as the natural mind seizes with avidity anything and everything which assumes to controvert God's revelation or oppose his authority, these leading minds readily gain control over the masses. Nor are professed Christian teachers exempt from this snare. It is a sad truth which justifies us in saying that very many who by virtue of position and obligations should be teachers of true wisdom only, are giving attention to that which is of the earth, and not to that which is of God.

I attended a Sabbath School Convention at Carlisle, Pa., recently, and while there listened to an address delivered by one who was called a Sabbath school worker, on the proper methods to be employed in order to retain the older minds in attendance at our Sabbath schools. His positions were: 1. That all thinking minds withdraw from the Sabbath schools because they fail to receive the food that they require. 2. In order to supply such food, teachers must go out into the vast field of philosophical research and bring it in.

The error here is apparent. It is not the thinkers that have vacant seats in Sabbath school or in the house of God. It is the unthinking. It is not the thoughtful one who accepts error and clings to it with tenacious grasp, but the one who, in the midst of the tumult of life, does not pause for reflection. If you see a person running after an object that you know lies in exactly the opposite direction, and you wish to do him a favor, you first try to arrest his attention; then get him to stop, and next tell him that he is going the wrong way, give him the evidence of it, and get him to give the matter due thought. If you succeed in this, thought will generally be the basis of reason, and reason of action. The man will turn about and go in the right direction. The great difficulty lies in getting people, young or old, to think. God says to mankind, "Come and let us reason together," Isa. 1:18. That word "come" is designed to secure attention. If that is not given how can they "reason"? All mankind are running after happiness, the great majority in the wrong direction. Get them to stop, think and reason, and they will almost invariably retrace, seeking where only true happiness can be found.

But how is the attention to be arrested and thought cultivated? Surely not by would-be-teachers trying to accumulate a vast store of worldly knowledge and using it as a reflector to reflect their own image, to the annoyance and detriment of the class. One fruitful source of declension in our churches is discernible in the fact that too often those members to whom God has given an unusual gift of language, make the church a place of oratorical display, bringing self prominently to view, hiding Christ and the graces of the gospel to the mortification and disgust of those feeble ones who feel themselves thrown into the background. The result is, that gradually the feeble ones drop off. In like manner Sabbath school classes are depleted. Let us take Jesus as a model teacher, and Paul next. As far as they taught physical science, let us teach it, but where they taught gospel truths in purity and simplicity, let us follow in their steps. Paul declared Christ "hath sent me, to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect," 1 Cor. 1:17. "I came not with excellency of speech or of wisdom," was his speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world nor of the princes of this world that come to naught; but we speak the wisdom of God," 1 Cor. 2:1-7. Paul termed his Corinthian brethren "babes in Christ"; regulating their food accordingly, he fed them with milk, for they were unable to bear meat, 1 Cor. 3:1, 2. The vast majority of professors are only babes to-day. When they ought to be teachers, they have need that one teach them the first principles of the oracles of God, Heb. 5:12. This being the case, why try incessantly to gorge the stomachs of babes with food suitable only for those of full age? Is not the land full enough of spiritual dyspepsia? Let us simply—let us come right down to the "sincere milk of the word," that both teacher and pupil may grow thereby. 1 Peter 2:2. Christ commands us to feed his lambs. He does not require us to supply the food, only as we receive it from him. The Bible is a rich storehouse, containing food both for old and young. Let us draw from its precious depths in such a manner as to be able to give unto all their proper portion in due season, and the Holy Spirit will prepare the mind to receive and properly assimilate the nourishment. To lead the lambs of God out into the broad field of scientific research is to lead them out of the fold into a remote wilderness, abounding with voracious wolves. The vast field opened in any department of science has proved too deep for its most profound students. Lives have been spent only to wring from dying lips the confession, "the half has not been told me." The weakness of the human mind makes it an easy

prey to Satan. The creature man, forgetting to draw supplies of strength and wisdom from God's storehouse, is gradually led by the artful adversary into the depths where he is soon so completely enveloped as to be unable to find Him who alone can make mystery plain and clear, and hence many become lost in the intricate labyrinth of scientific research, only to live and die in the blackness of confirmed infidelity. Let us stand on the platform of the gospel, with the Holy Spirit as the agent of spiritual enlightenment, and if a truth from the realm of science can be brought in and readily assigned its position, corroborative of Divine revelation, let us give it due weight, if not, let us at once conclude that it is simply a product of human wisdom, and have nothing to do with it. It is only the gigantic minds that can read the voice of God in nature in harmony with the Word; and those so firmly rooted and grounded in faith as to rely implicitly upon the Divine arm, are the only ones who can with safety attempt it. We praise Thee, O God, for thine unerring word! Give us grace that will enable us humbly to follow it; and in eternity, when mystery is swept away, we will praise thee in a nobler, sweeter strain.

The Advent Herald.
BOSTON, WEDNESDAY, NOV. 19, 1873.

BACK AGAIN.
Our "vacation" is over, and we are once more in the editorial chair. The relief from office duties, though only partial, has been greatly enjoyed. We are specially grateful to Bro. Pearson for the assistance he has rendered. If any have failed to read what he has written on "Rome—Pagan and Papal," we hope they will yet do it. With pen in hand we will now try to speak of a few things in which all ought to feel interested.

A SPECIAL FAVOR.
Owing to a mistake at the paper warehouse last week, we found we had not our usual number of papers when we came to mail the edition; consequently a number of our subscribers did not receive the *Herald*. We would be greatly obliged if those of our subscribers who can spare that number (November 12th) would return it to us by mail, after they have finished reading it. If they so desire and will inform us, we will send them in return a copy of May 28, containing "The Millerite Scare," unless that edition should be exhausted; in which case we shall have to send some other back number.

UNITED IN CHRIST.
IRENEUS of the second century thus looks lovingly and Scripturally toward the day of "the resurrection of the just," when the saved of all nations shall be gathered into the kingdom of God. "It was not merely for those who believed on Him in the time of Tiberius Caesar that Christ came, nor did the Father exercise his providence for the men only who are now alive, but for all men altogether, who from the beginning, according to their capacity, in their generation have both feared, and loved, God, and practised justice and piety towards their neighbors, and have earnestly desired to see Christ and to hear his voice. Wherefore he shall, at his second coming, first rouse from their sleep all persons of this description, and shall raise them up, (as well as the rest who shall be judged) and give them a place in his kingdom. For it is truly 'one God who directed the patriarchs towards His dispensations, and has justified the circumcision by faith, and the uncircumcision through faith.'"—*Writings of Irenaeus*, Vol. I, p. 455.

The idea that the "second coming" of Christ was already in the past—that it took place at the destruction of Jerusalem, A. D. 70—never seems to have entered the mind of this Christian Father. It is now taught by many, but properly belongs to the "fables" of the "last days." (2 Tim. 4:1-8).

THE CANDLESTICK REMOVED.
The Christian church in Ephesus was symbolized in John's vision by a golden candlestick or lamp-stand (Rev. 1:20-20). It was a church of renown in the apostolic age, and to it two inspired epistles were addressed—one by Paul and the other by John (Rev. 2:1-7). Henry Day, Esq., a New York lawyer, in a letter to the *Observer*, thus speaks of the city:

"Ephesus is situated about fifty miles from Smyrna, on the Cassaba Railroad. You are able to go there and back in a day, and accomplish in one day what ordinarily in this country requires a week. The route is beautiful, winding along down green valleys between the mountains, the scenery being very much like that of the Erie Railroad in Sullivan county, N. Y. Every traveler should, if possible, visit Ephesus for it was once a mighty city, a chief mart of Asia, famed for its colossal Temple of Diana, and as one of the seven churches of Asia. It is fragrant with the beloved names of Paul and John, who labored here. Here Timothy and Luke lived and died. Here, too, we remember the labors of Apollos, Tychicus, Trophimus, Aquila, and Priscilla. Though not a house remains or living being inhabits this once renowned city, yet we delight to see where such men lived and died, and where a Christian church once stood worthy to receive that glorious Epistle of Paul to the Ephesians."

"The whole vast plain of Ephesus has been silted upon and filled up to the depth of twelve or fourteen feet with

rich soil, and where once stood one of the most magnificent cities of the world, are now growing crops of barley waving as high as the shoulders of a man. This silt has all been accomplished since the destruction and removal of the ruins of the Temple of Diana, for very few remnants of the temple are found beneath the surface. Probably this fourteen feet of soil has been deposited within fourteen or fifteen centuries."

"As you look from Mount Pryone upon the smiling fields below and around you, you can scarcely be persuaded that here once existed a thriving and populous city, renowned for its opulence and magnificence, adorned by temples, gymnasia, and theatres which were the wonder of the world. No sign of life now appears over the whole scene except one sheepfold in the base of an ancient temple. You ask yourself, Why should Smyrna and Athens exist to this day, while Ephesus is buried in ruins? Did she merit and receive the curse of the Apocalypse—I will come unto thee quickly, and will remove thy candlestick out of thy place, except thou repent?"

RENEW—RENEW.
As the subscription of many of our subscribers expires next month and they doubtless intend to renew about the first of the year, we would suggest to those of them who can, that they do it immediately. This would not only furnish us with money which we greatly need at the present time, but would render it easier for us in the business department—as the rush of letters, in January and February always crowds us. Why not divide the work a little by giving us an opportunity to do part of it before the next volume commences?

ORIENTAL REMINISCENCES.
A few weeks since we had a call from the "returned missionary," whose articles on "Baalbe and the Cedars" recently appeared in our columns. He left with us for use, if acceptable, some articles from his pen which have been published in different papers within a few years past. On looking them over we find several which we conclude to give under the above caption. The one this week is from the *Tract Journal*:

THE BLIND DISCIPLE.
"While a resident, a few years ago, in Western Asia, I knew a Christian Arab, of whose example, as one full of important suggestion, it has been a pleasure often to think since my return to my native shores. He was an old man, feeble and tottering with years, totally blind, and very poor. I know not whether he yet lives. But, for a long series of years, he devoted his time and strength to the cause of his Redeemer with an ardor which, in his circumstances, seemed almost sublime. In addition to the charge of a school, of from twenty to thirty youth, in his humble dwelling, where, with the assistance of his son, he long taught and preached the Lord Jesus Christ, he was greatly interested in the distribution of the Holy Scriptures and religious tracts. Blind though he was, he loved to load his donkey with the 'precious' burden, and, procuring a little boy to lead him, go forth on foot from village to village, on the slopes and in the valleys of the goodly Lebanon, spreading the light of life among his benighted countrymen.—Eighteen years ago he was old, and said he must 'work fast' in order to 'redeem the time.' But year after year he still toiled on, as though he intended never to lay aside his work till he laid down his life. 'Poor old blind man!' most men would exclaim on seeing him slowly wending his way on his errands of mercy. But it was well if we were all as rich as he, as rich in faith, and love, and good works, and as likely to reap the rewards of faithful effort to turn sinners from the error of their way, and save souls from death."

"What an amount of good can be accomplished by the humblest instruments, when the heart is right! And what a rebuke is such an example to the multitudes in lands more highly favored, who content themselves with doing nothing, because they are so unlearned, so poor, so old, so weak, in circumstances so unfavorable!"

THE WINE OF SCRIPTURE.
We are indebted to a friend for a copy of the *Champlain Journal* of Oct. 4th, containing the following notice of a sermon on a question which needs to be understood in these days, when the warning words of Christ in Luke 21:34 are specially applicable:

The Rev. D. T. Taylor of Rouses Point, N. Y., preached in the Presbyterian Church in Champlain last Sunday, and in the evening announced as his subject the "Wine Question," taking as a text 1 Tim. 5:23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." He alluded to the fact that wine was a generic term, and included different kinds, and of those mentioned in the Bible, he named the "sweet wine," the "mixed wine," "wine upon the lees," well refined, &c. The "sweet wine" was the unfermented juice of grapes; the "mixed wine" was that which was mingled with water, and "refined wine" was undoubtedly the fermented article. Wine was often used as a figure in the Scriptures, as "the wine of the wrath of God," where it meant God's heavy judgments, and also as an emblem of wealth and plenty; but from such cases no argument could be drawn relative to its common use as a beverage. The fact that there are some passages

of Scripture which commend the use of wine, and also others which condemn it, seemingly contradictory to each other, make it important to distinguish between the several different kinds. He thought it reasonable to suppose that where the use of wine was spoken of approvingly, it was the unfermented wine that was meant, and where it was condemned, the fermented was to be understood.

In the text he thought it most likely that mixed wine was intended, or perhaps the unfermented; at any rate Timothy was so strictly abstemious in regard to the use of it, that it needed an apostolic injunction to induce him to use even "a little" as a medicine; this being the case, the advocates of the use of wine could get no sanction from the passage for its use as a beverage.

The institution of the Lord's Supper was alluded to, where it is understood that wine was used as a symbol of His blood, though the word "wine" is not used in the account—in one instance it is called "the fruit of the vine," and in another merely "the cup." Most likely it was the unfermented wine, as it was that which the Jews were in the habit of using at the passover with the unleavened bread, and also in that state it was a more fitting emblem of His blood, which saw no corruption. He thought, too, that Christ would not have chosen an article for so holy a purpose, which, in many cases was so dangerous to use; such as in the cases of reformed inebriates, where it often occurs that the taste of alcoholic wines would revive in them their old desire for strong drink, which was very likely to prove uncontrollable, and which would lead them to a condition that would exclude them from the society of the good on earth, and from the hopes of being admitted into the company of the blessed in heaven, as the Scriptures declare, "nor drunkards . . . shall inherit the kingdom of God."

In concluding he hoped the churches would get in the habit of providing for themselves unfermented wines for the holy ordinance, so that they may be sure that they, in this particular, may not put "an occasion to fall in [their] brother's way."

NEW SUBSCRIBERS.
For two dollars we will send the *Herald* to a new subscriber from the time the subscription is received till Jan. 1, 1875, the Lord willing. This will give him a few extra numbers of the present volume free.

DR. CUMMING ON PILGRIMAGES.
Romanism and the Revelation are fields in which Dr. Cumming of the National Scotch Church, Crown Court, London, is so accustomed to travel, that we could hardly expect the recent Papal manifestations of interest in "pilgrimages" to escape his notice, nor have they done so. A correspondent of the *Sabbath Recorder*, writing from London Sept. 18th, thus refers to one of his late efforts:

"The evening of the 12th instant, self and wife improved, by a walk to London Bridge, and a ride on a penny boat to Waterloo Bridge, and thence by a few short turns we soon arrived at Crown Court Chapel, Covent Garden, where Dr. Cumming was to lecture on 'Pilgrimages,'—a subject suggested by the notoriety of the recent English Roman Catholic pilgrimage to Paray-le Monial in France."

"The usual religious services of reading the Scriptures, prayer and singing preceded the lecture—sermon. The audience must have numbered two thousand, for the chapel was crowded in every part. The Doctor is a very pleasant talker and as such excels in interesting his audience."

"The word pilgrim," he said, occurs in the New Testament only twice, Heb. 11:13 and 1 Pet. 2:11, and in the original, (as they are found, are respectively, *parapilimni* and *parapilimni*), signifies a sojourner in a strange or foreign country. The word pilgrim did not signify traveling from home to visit foreign parts, but being in and dwelling in a strange land."

"The attraction to Paray-le Monial is founded upon a miracle said to have been performed 200 years ago upon a poor, ignorant, nervous, sickly girl, whose name was Marie Marguerite Alacoque. The Lord Jesus had appeared to her, had taken his heart out of his body and placed it in her body; then he had taken both hearts from her body, and put them into his own body, and finally had given back to Marie her own heart; hence the name of the Shrine at Paray-le Monial of the Sacred Heart."

"Now this pretended phenomenon is so unlike the miracles recorded in the New Testament, so out of all consonance with nature, and being attested to by Marie only, it is really wonderful how sensible and educated people can, for a moment, give it the least credence. Pope Clement IV., a hundred years ago, condemned it as false and discouraged pilgrimages thereto, but Pope Pius IX. earnestly recommends these pilgrimages and gives credence to the story of 'the apparition.' What kind of infallibility that was which resulted from the contradiction of two infallibles he would not then say. The pilgrims, 600 strong, were described as being well clad, well fed, and specially cared for in going and returning. Indeed, the comforts of the journey were in striking contrast to the life of the pilgrims of the middle ages. The present Duke of Norfolk had made every arrangement for the comfort of the travelers, which included precautions against amoyances at railway stations. But what a contrast! the Duke and Duchess of Norfolk of 400 years ago walked three miles barefoot to a certain

shrine. His successor of the present time is taken without jolt, worry or fatigue to the shrine of the Sacred Heart! The doctor stated also that arrangements had been made with the sanction of the Pope so that pilgrimages to Paray-le Monial could be made by proxy. Those who were too lazy, or too much occupied with business, or were too ill to go in person, could send, at their own expense, substitutes. He did not doubt but that many would like the trip could they be furnished with the means of liberal expenditure and an easy conveyance to and from the Shrine of Marie."

"The imposition of the thing and the arts of the Roman Catholic Church were exposed lucidly and fearlessly. He warned his hearers not to touch her, for her touch was death. They should all betake themselves to the Word of God and seek to worship Him in spirit and in truth. The discourse, which lasted an hour, was very impressive throughout. By walking and riding through the heart of the Metropolis some three miles, we reached our home at ten o'clock, feeling that we had profitably employed our Sabbath evening."

WANTED.
Hundreds of new subscribers ought to be entered on our list within a few weeks, and we think it might be done if preachers and people took hold of the matter as they should. The best time to get subscribers is within the next two or three months, as many subscriptions expire with the year, and people will be looking about them to see what paper they had better take for a year to come. Will you not show your neighbors ours and present its claims kindly and fairly? Don't delay in the matter till it is too late, but begin at once.

FAITH OF ABRAHAM AND OF CHRIST.

This work of the Rev. Henry Dana Ward, M. A., ought to be much more extensively circulated than it is. We think it his best. To encourage its publication the A. M. Association agreed to take two hundred copies. None of them ought to be allowed to remain long on our hands. It will aid us, encourage the author, and benefit the purchaser to have them sold. The venerable author has been in Boston and vicinity for two or three weeks past, doing what he can in his own way to disseminate a knowledge of the kingdom of God and to interest the clergy especially in this great theme. Though "the days of the years of his pilgrimage" are more than "three-score years and ten," yet does not his zeal abate nor his hope grow dim.

We send the book by mail, post-paid, for \$1.75.

A NEW TRACT.

"A WEED IN THE SERMON," is the title of a four-page tract recently issued. It ought to go into the hands of church members and ministers everywhere who are indulging in the use of tobacco. A brother in Pennsylvania ordered 500 of them for distribution in his section. Who will imitate his example? Price, post-paid, 50 cents a hundred.

ELDER JAMES A. ALDRED'S Post-office address is now Moshannon, Centre Co., Pa., and we shall be pleased to have him act as agent for the *Herald* wherever he may go.

LITERARY NOTICES.

INTERLINEAR TRANSLATION OF THE SACRED SCRIPTURES, with grammatical and critical notes, by Dr. LEONARD TAPPEL of New York; Dr. ERNEST TAPPEL of London, and L. H. TAPPEL of Philadelphia. Hebrew Text, Part II. Philadelphia: L. H. Tappel, 335 Arch St. Single parts, \$2.00, Old Testament; New Testament, \$1.50. To non-subscribers, \$3.00, Old Testament, \$2.00, New.

The advantages which this Translation offers to the study of the Scriptures have been already noted. This number, the second of the Hebrew text, begins in the thirty-third chapter of Genesis and carries the work forward to Exod. 27:18. There are in all 184 pages—24 of which are devoted to brief explanatory and critical notes. The Hebrew text is given in fair, good-sized type, with the points, accents and punctuation marks—and over it a literal, word-for-word translation. In the first number we had under the Hebrew text the pronunciation of each word, expressed (as perfectly as it can be) in English letters, but this is wanting in the second number. In paper, type, &c., the work is all that need be desired; and as an aid to the study of the original languages of the Bible we know of nothing better than this Translation.

THE ECLECTIC for November is especially strong in biographical sketches. Articles on Johann Friedrich Schiller, John Milton, Madame de Maintenon and the last years of Louis XIV., John G. Whittier, and "How the *Sabat Mater* was written," come under this head. A fine steel-plate engraving of WHITTIER adorns the frontispiece. In science there are papers on "Finding the Way to the Sea," "Physical Education," and "The Ringed Planet;" and of Miscellaneous articles a good assortment. Sometimes an article containing sentiments which appear to us to be opposed to the obvious teachings of Scripture gets into this serial, yet on the whole it is managed with ability and contains much good reading.

Published by E. K. Pelton, 108 Fulton Street, New York. Terms \$5 a year; two copies, \$9. Single number, 45 cents.

the price to \$3.00 per annum. We like its appearance. It is one of our best exchanges, and we wish it much success in its "new departure." John Young, 114 Nassau street, New York, is the publisher.

Correspondence.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard him, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

LETTER FROM ELDER ALDRED.

Centre County Campmeeting—Snowshoe Church—Kylertown—Revival at Karthaus—Baptism.

Dear Bro. Orrock:—According to the recommendation of Conference and the desire of the brethren, I moved to Centre County, and have been laboring here by the help of the Lord ever since. The few members of the Snowshoe Church had been long wrestling with the Lord in prayer and the Lord heard their cry, and at the Centre County Campmeeting among the number who sought the Saviour were eight souls from the vicinity of Snowshoe. So the church received that accession to its little band; and, praise the Lord! there are no drones among them—they are all workers for Jesus.

On the Sabbath following the above meeting, I preached in Snowshoe, and at the ordinary Sabbath services six precious ones gave their hearts to the Lord and found peace; among them was a young woman who had been a member of the Presbyterian Church for several years, but had never known the Master; another was a member of the Roman Catholic Church, but the light of truth burst in upon her mind and she boldly came forward, accepted the offers of the Gospel, and now rejoices in hope.

I held a meeting for one week at Kylertown Church. The attendance and attention to the word were good, and one prodigal returned to his Father. I expect to hold a protracted meeting there next month.

I have held a meeting at Karthaus, which, by the blessing of the Lord, resulted in the conversion of thirteen souls. The inhabitants of that region say that the congregations were the largest that have ever been gathered in that place, and the attention to the word was good, and numbers who knew nothing of the Advent faith drank in its precious truth and confessed they saw the light. My prayer for them is, that they may give their hearts to the Saviour and rejoice in the hope of his coming. I had the pleasure of administering the ordinance of Christian baptism on Sabbath last to twelve candidates.

After morning service at Karthaus we repaired to the Susquehanna River and there in the presence of a large concourse of people, they were "buried" with Christ in baptism, and although the weather was chilly, their hearts were so warm with love that joy and happiness were seen in their bright faces. May they continue to be thus obedient in all things, and at last be hailed as faithful servants.

I am thankful to the blessed Saviour for what has been done; but while I rejoice to know that good has been accomplished, I feel sad when I think of those professing to be the children of God, who reject the words of truth and turn away their ears unto fables, suffering themselves to be deceived by the "good words and fair speeches of men" instead of taking the sure word of God to guide them in the way of life. The cry of "peace and safety" is in much favor in this region, as in others, and a false feeling of security exists in the minds of those who should be alarmed. How needful then that God's servants "cry aloud and spare not," but lift up their voices like a trumpet and show professing Israel their transgressions and danger! Yours as ever waiting for Jesus.

J. A. ALDRED.

Moshannon, Pa., Oct. 29th.

Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

GREGG.

Fell asleep in Jesus, Oct. 30th, 1873, Lizzie L. Gregg, wife of Henry Gregg, and daughter of David and Rebecca Hay, aged 19 years and 9 months.

Lizzie gave her heart to Jesus about four years ago, at a protracted meeting held in one of the churches of her native village, since which time she tried to adorn the faith of Jesus. From that time until she removed with her family to the city of Reading, it was my privilege to meet with her week after week in the social service of prayer and praise, and to take sweet counsel together upon things concerning the kingdom of God. Nothing seemed to give her so much pleasure as to hear the testimony of her brethren and sisters upon the way of salvation. In the family circle she loved to sing the "songs of Zion." Always rendering obedience to her parents and affection to her husband, her life seemed to be made up of deeds of kindness rather than empty words. Like the chords of a well-tuned instrument, they were arranged in that beautiful proportion that defies a discord.

On the Tuesday evening previous to her death we visited her and found her very ill but calmly composed; and to our counsel, "Lizzie, trust in Jesus," she said, "I'll try." We prayed with her and committed her to the mercy of a covenant-keeping God. Previous to her departure, she frequently gave expression to her trust in Jesus and resignation to

the will of God. Her remains were interred in the family burial lot in the village of her nativity, (Auburn, Pa.) upon the banks of the beautiful Schuylkill, waiting the morning of the "first resurrection," when shall be heard the exclamation: "O death! where is thy sting? O grave! where is thy victory?" Rev. Mr. Mixel improved the occasion of her burial, by remarks on Job 14:14, "If a man die, shall he live again?" May God comfort and save the bereaved husband and parents in that day when he comes "to make up his jewels." And now, Lizzie, we bid thee farewell. "Green be the turf above thee; may violets bloom and flourish around thy grave, and the last rays of evening's sunlight linger and play near the spot."

"Thou shalt sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never!
On the resurrection morn!
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.
"Thou shalt sleep, but not forever,
In the lone and silent grave,
Blessed be the Lord that taketh,
Blessed be the Lord that giveth.
In the bright eternal day,
Death can never, never come!
In his own good time he'll call us
From our rest to Home, sweet Home."

JOHN G. BOBB.

General Intelligence.

RELIGIOUS SUMMARY.

REV. MR. SARGEON'S church employs 18 colporteurs to visit, conduct Bible classes, and sell religious books. In 1872 they sold over \$6,000 worth.

PROTESTANTISM AT ROME.—At Rome Protestantism now numbers more than forty chapels or places of worship, open every Sunday and several times a week. A Scripture-readers' Association has just been formed for reading the Bible from house to house. Formerly, in the city of the Pope, one could do no more than give the Bible; now it is sold, at a very low price certainly, but enough to prove that those who buy it have the desire and intention of reading it.—*La Semaine Religieuse*.

CONSCIENCE MONEY.—An Ohio paper relates that about seventeen years ago a young boy, residing in Wood county, took a black cat-skin from which the original tail of the cat had been removed, and a mink's tail nicely sewed on instead, and sold it to a certain buyer of furs, not many miles from Grand Rapids, for \$1.25. It was done as a practical joke; but the boy kept the money, grew to be a prosperous business man, joined a church, but his conscience upbraided him so much that a few days ago the ex-fur dealer received a note inclosing \$3.70, principal and interest. The joke is now on the fur-dealer, as he put the cat-skin among a lot of mink-skins and sold it for \$3. As he cannot now find the purchaser, he proposes to contribute the money to some benevolent purpose.

Of the 238 patients admitted at the Binghampton Inebriate Asylum, in 1872, 128 had received a common school education, 90 an academical, and 31 a collegiate; 122 had intemperate parents, and 156 had been constant drinkers; 237 had smoked or chewed tobacco, only 12 not having used tobacco in any shape; 46 were book-keepers and clerks, 17 lawyers, 62 merchants, and 5 clergymen. Rev. S. W. Bush, chaplain of the Asylum, speaks discouragingly of the treatment of tipplers as a means of permanent reform.

The *Publishers' Weekly* says: "All the books of the late Dr. John Todd, D. D., thirty in number, have been republished in England, and some of them have seen the light in eight different languages. The 'Lectures to Children,' a work almost unequalled in its close sympathy with children, has been translated into French, German, Greek, Dutch, and Tamil, and has passed through several editions in Great Britain. His 'Student's Manual' sold in England to the extent of some two hundred thousand copies, and its circulation in this country has been probably larger yet. Two French translations have been made of it, and its aggregate circulation is said to have been larger than any book by an American author, with the single exception of Webster's Spelling Book."

THERE are more than 900 Young Men's Christian Associations in this country, with a membership of more than 150,000 active and aggressive young men. They hold an aggregate of real property valued at about \$2,000,000.

The *Religious Herald* assures us that the "confessional" is already established in most of the Protestant churches in that neighborhood. They "are quite inclined to confess to their ministers the faults of other people, but have not usually much to say about their own."

THE CONFLICT BETWEEN CHURCH AND STATE IN GERMANY.

The duel between Bismarck and the Church goes on without relenting on either side. Both parties are obstinate, though at present the German statesman is master of the field. To place the facts clearly before our readers, it may be well to review the events of the struggle thus far. The first great measure of the Empire in the protection of its sovereignty, the expulsion of the Jesuits and kindred bodies, is now well known. The act is not without precedent, for the Jesuits have been frequently expelled from the States of Europe. The Catholic hierarchy have universally taken up the cause of their Jesuit brethren; they are regarded as martyrs for the sake of the Church. The second important measure is the law

requiring Catholic priests to be educated in the State universities. The nature and operation of this law are thus described in the *Pull Mail Gazette*:

"The common law in Germany—whether wisely or unwisely it is not for us to decide—exacts from every citizen who proposes to enter any professional career, be it that of a physician, a lawyer, a clergyman, a tutor, or a civil official, a course of from two to four years of university study. To this rule the Catholic clergy cheerfully submitted in those balmy days when religious strife slumbered in Germany—that is to say, from 1638 to 1830 or thereabout. But when the Roman Church began to lift her head and to take the offensive against all opponents—namely, about 1835—the universities, where future priests had mixed with future clergymen, doctors, lawyers, and professors, and saw a good deal of real life, began to be abandoned. Everywhere seminaries were founded where the future apostle was sequestered from the age of ten or twelve up to twenty or twenty-one, when he definitively took orders, from all contact with the world."

Both these acts have the same object—an object which Bismarck steadily pursues. They aim to prevent the growing up in the State of an organized body hostile to the State. The Jesuit is segregated from the world, and knows no sovereign but his superior; the priest, educated apart from all other young men in the State, has no interest in common with them, and is better fitted to be a phantasm of the Papacy. In the latter measure, Bismarck has struck the Church a heavy blow. The priests' seminaries are closed, but the Catholic clergy declare that they will not obey the new law. We shall see.—*The Methodist*.

WITHOUT THE BIBLE

The world has had six thousand years to bring in its "more excellent way." What has it devised, apart from the Bible, to heal the sores of the broken, wounded heart? What has Rome, with her ages of martial glory, or Greece, in her era of philosophic culture and refinement, done to solve the vexed problem of achieving humanity? What streams of comfort has the rod, wielded by their greatest intellects, extorted from the barren rock? What desert—what leaf shall not fade, neither shall the fruit thereof be consumed, whose fruit shall be for meat, and the leaf thereof for medicine? On the other hand, how many thousands and tens of thousands, racked with pain, tortured with doubt, worn with anxiety, agitated with remorse, darkened with bewilderment—the sick, the weary, the lonely, the dying, have been cheered and refreshed, and comforted by the consolation of this book.

ONE MORE WAY TO RAISE MONEY IN THE CHURCH

A novel method of raising money to build a church has been introduced by the Colored Methodist congregation of Montclair. The following is a copy of the handbills circulated on the occasion:

"The young ladies and gentlemen of Montclair will give a grand Cake Walk, in Pillsbury Hall, Sept. 10, 1873.

"The cake will contain an 18-karat gold ring, and each piece will be numbered. Price fifteen cents per piece."

"Four cakes will be offered as premiums to the four nearest walking couples, to be decided by judges. Entrance fee to this walk, twenty cents per couple."

"There will be music for the benefit of the walkers, and no dancing will be allowed."

"The committee will spare no pains to make this cake walk one of the finest of the season."

"Admission to the hall, ten cents."

"Doors open at 7-30 o'clock, P. M."

Cincinnati Star.

A FINE SERMON "SMASHED."

The following actual incident was related by Bro. Shaw in one of his discourses in this city, as illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer.

A young preacher—a graduate of one of the theological schools of the country—preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 17: 29.

Said the young preacher: "The ship represents the church. The four anchors are Faith, Hope, Love, and Prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where they all escaped safe to land, means Heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors—faith, hope, love, and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach the shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placing his hands on the young theologian's head as if giving him a phenological examination, proceeded in his plain, unadorned style, substantially as follows:—

"My young brother, you've preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so, we haven't got no church, now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we hain't got any faith, hope, love,

and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You told us also that the island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated, as a historical fact, that the young preacher was never known to preach that "purty" discourse again, in all that region of country.—*The Christian, Quincy, Ill.*

NEWS ITEMS.

Advices from St. Petersburg state that Russia has definitely determined to annex all the territory on the right bank of the Amoor, from Bokhara to the Sea of Aral, as well as the Delta of the Amoor. Khiva will be completely isolated from the Sea of Aral, and the navigation of the Amoor will be made dependent on Russian favor.

VOLCANO OF ETNA.—A dispatch from London, dated Nov. 1st, 6 A. M., says that a special dispatch from Sicily reports that the volcano of Etna is in a state of violent eruption. The outbreak is accompanied by fearful earthquakes. Portions of the crater have fallen in, and the mines of sulphur which had been worked for years, and were valued at \$200,000, have been destroyed.

General Sir Garnet Wolseley, in command of the British expedition against the Ashantees, has arrived at the scene of operations. The *London Times* reports, on good authority, that the General took out instructions to first offer the Ashantees peace, on condition that they lay down their arms and withdraw from the territory under British protection.

The Town Council and Common Council of Dresden have unanimously resolved to send an address of thanks to the Emperor William for his recent reply to the Pope, which is described as a truly imperial act that will insure the triumph of the state over priestly domination.

The *London Times* on the morning of the 29th ult., published a note from Archbishop Manning, inclosing an extract from *Maine's Journal*, in which it is stated that the Pope has written a second letter to the German Emperor, and that this letter has not been given to the public.

The Chinese have taken to largely adulterating their teas. In London there are 10,000,000 pounds in bond which have been condemned as unfit for consumption, and notices have been given to merchants in China that all spurious teas will henceforth be destroyed.

New Orleans never had so many highway robbers as now, and the police are charged with shielding them and dividing the proceeds.

An old woman's obstinacy in smoking while crossing a Kansas prairie started a fire which swept over four counties.

SINGULAR POWER.

What sort of power is it? Two or three days ago Mr. Brown, a young man of about twenty-one years of age, came into our office, and kindly offered to let us test a certain power which he undoubtedly possesses, but does not pretend to understand. He first tied a handkerchief tightly over his eyes, then bidding us stretch out our left hand, he grasped it in his left hand, at the same time placing his right hand for a moment on our forehead, then upon his own. The communication—electric, or of what ever solitary or convertible force it be—being established, he would instantly lead us to any object upon which we fixed our thought, in whatever part of the building it might be. He professes to be led by certain flashes of light which seem to dart out from his head in the direction of the object. He says that he has no other peculiar power. But this has been tested by so many persons, here and elsewhere, that it is beyond question. The phenomenon is certainly well worthy of the attention of philosophers and scientists.—*The Advance*.

AN INDIANA EROLITE.

A very curious visitor from unknown regions is described by a farmer of Tippecanoe county in the *Lafayette (Ind.) Journal*. "Mention was made a short time since of the fall of a wonderful erolite, in the lower part of this county. Yesterday we met Mr. Harter, who discovered it upon his farm, near Romney. The fragments in all, it is supposed, will amount to about a thousand pounds in weight, and some features are presented which will be of great interest to scientific men. The erolites heretofore found are of a solid and metallic nature, having evidently struck the earth as compact bodies. This one is entirely different. From the traces it is easily determined that the vast descending globe came hurtling through the air in one glowing, molten mass, and that at the moment of its impingement it was in a liquid state. The fragments are honey-combed, like a cinder, and vary greatly in their weight. It is further evident that the globe was hollow, from the smoothness of the concave parts. The outside presents the appearance of a soft body that has struck upon solid particles, as the indentation of grass blades, straws and sticks are plainly discernable. One of the fragments had fallen on a large stick of wood, and conforms to it exactly. The very texture of the wood can be seen. Further than this, all around the spot where the main body fell were found numerous little balls of the material varying from a shot to an

ordinary-sized marble. They were perfect spheres, and can be accounted for upon no other hypothesis than that the rapid revolution of the liquid mass in its descent threw off these particles by centrifugal force. Parts of the material have been subjected to intense heat without the least effect being produced, and they show unquestionable evidence of igneous action. A box of these fragments will be shipped to the Smithsonian Institute, and the remainder are intended for the Purdue Agricultural College."

A PRAYER ANSWERED.

A mother of my acquaintance had a child taken alarmingly ill. She sent for the physician. The child was in convulsions. The doctor began at once vigorously to apply the customary remedies—cold water to the head, warm applications to the feet, chafing of the hands and limbs. All was in vain. The body lost nothing of its dreadful rigidity. Death seemed close at hand, and absolutely inevitable. At length he left the child, and sat down by the window, looking out. He seemed to the agonized mother to have abandoned her darling. For herself she could do nothing but pray. And even her prayer was but an inarticulate and unvoiced cry for help. Suddenly the physician started from his seat. "Send and see if there be any jimson weed in the yard," he cried. His order was obeyed; the poisonous weed was found. The remedies were instantly changed. Enough of the seeds of this deadly weed were brought away by the medicine to have killed a man. The physician subsequently said that he thought that in five minutes every kindred case he had ever known in a quarter-century's practice passed before his mind. Among them was the one case which suggested the real but before hidden cause of the protracted and dreadful convulsions. And the child was saved.

Now is there anything inconsistent or unphilosophical in the belief that at that critical moment a loving God, answering the mother's helpless cry, flashed on the mind of the physician the thought that saved the child? Is it any objection to that, faith to say, the age of miracles is past? If the mother may call in a second physician, to suggest the cause and the cure, may she not call on God? What the doctor can do for a fellow-practitioner, cannot the Great Physician do? Is the Almighty more hampered and hindered than his creatures in his working?

In brief, it is not necessary to believe that God sets aside the laws of nature in answer to prayer; it is enough to believe that he may and does use them in a vastly higher sphere, with an infinite knowledge and power, and with results that run far beyond our power to produce, or even fully comprehend.—*Lyman Abbott, in the Christian Weekly*.

THE NAME "PROTESTANT."

The name of Protestant took its rise from the following circumstances: At a diet of the princes of the empire held at Spires, in Germany, in the year 1529, it was decreed by the majority there present, that in those places where the edict of Worms had been received, it would be lawful for no one to change his religion; that in those places where the new religion (the Lutheran) was exercised it should be maintained till the meeting of a council, if the ancient (the Popish) religion could not be restored without danger of disturbing the public peace, but that the mass should not be abolished, nor the Catholics hindered from the exercise of their religion, nor any one of them allowed to embrace Lutheranism; that the Sacramentarians should be abolished from the empire; that the Anabaptists should be punished with death; and that no preacher should explain the gospel in any other sense than what was approved by the church. Six princes of the empire introduced their protest against this decree, namely: John, elector of Saxony; George, margrave of Brandenburg; Ernest and Francis, dukes of Brunswick and Lauenburg; Philip, landgrave of Hesse; Wolfgang, prince of Anhalt. To these were added the following free cities of Germany: Strasburg, Norinburg, Ulm, Constance, Linden, Memmingen, Kempfen, Nordlingen, Halbrun, Rentingen, Isue, St. Gall, Messenburgh and Windoshin. And from this protest the Lutherans first obtained the name of protestants, which was afterwards given in common to all who separated themselves from the practices of the church of Rome.

THE LAND OF THE ASHANTEES.

The Ashantee nation with whom England has trouble just now, is a great African power. It numbers about 3,000,000 souls—of whom some 200,000 are war-loving barbarians. Every twenty-one days they hold *adai*, or "blood custom," at which yam and palm wine having been drunk like water, skulls are carried in procession to the sound of drums made with human skin, and most horrible massacres and debaucheries go forward. At the annual "Yam-festivals," just now coming on, they celebrate a still bloodier carnival of death, and whenever a cabocero or freeman dies, slaves are killed "to wet his grave." They eat the heart and drink the blood of a conquered enemy, and wear the teeth and finger-bones as ornaments. When the king dies, thousands of wretched slaves and attendants are slaughtered over his tomb; in a word, it is a land of murder. It was meant by nature to be a land of peace and plenty, for beyond the thick forest which lies along the coast stretches a fertile and healthy country of rich black soil, growing two or three crops yearly, and full of vegetable wonders

and glories yet unnamed. The fruits and flowers of Ashantee-land are said to be perfectly marvelous. Curious animals, such as the bird called "pookoe," and the huge, corpse-eating, "arompe" rat, are found in the woods and clearings. Reptiles are horribly plentiful, including enormous boas; a peculiar puff adder, whose bite is certain death; scorpions as big as cray fish, and toads so large that Bosman took the first he saw for a land tortoise. Gold is the chief article exported. In that metal Ashantee-land must be fabulously rich; the chiefs wear golden breastplates and golden or gilded warcaps. The caboceros go about with lumps of virgin gold hung upon their necks and waists, some weighing, it is said, four pounds or more; and Dowditch has described golden window-frames in the king's palace at Coomassie. After the battle of Accra, in 1826, the Ashantee King sent in as "peace-money" six thousand ounces of dust and nuggets, and the swords, muskets, and elephant tail fans are described as being profusely rich with goldsmith's work. The Government is a despotic monarchy, the religion fetichism modified by African Islamism. They believe in a Great Spirit, who, they say, created six white and six black people, and gave the first choice between a calabash and sealed paper. The blacks took the calabash—which contained gold, iron, maize, and all the wealth of nature—and the whites got the scroll, which contained instructions in the right use of all these products. Thus the whites are forever superior. As for Coomassie, the capital, accounts differ, one statement making it but a poor struggling place of mean huts, and another, a really fine and imposing city for Africa.

Weekly Baptist.

THE POPE AND THE EMPEROR.

The great Political Event in Europe—How the Correspondence is Regarded in Germany—Temper of the German Press, Catholic and Protestant.

[Berlin correspondence (Oct. 18) of the London

Since the battle of Sedan no incident has produced so powerful an impression upon the German mind as the correspondence between Emperor and Pope. All political parties agree in looking upon the two letters as an event. Both in their immediate effect upon the politics of the day and as calculated to strengthen the religious and political progress of this country, these missives have uncommon importance attached to them. With reference to current politics, there certainly was no need of a fresh declaration of war proceeding from an ecclesiastic who, a year ago, reminded his German majesty of the little stone that was sure to fall from on high and smash his tottering throne to pieces. Still, though the Pontiff's animosity had been displayed on more occasions than one, a notable difference is felt to exist between former peevish ebullitions and the present deliberate onslaught. So serious a letter, it is argued, cannot have been written for nothing, even by a person of other than the ordinary human attributes. Not being prepared to admit the workings of the infallible mind to be altogether unintelligible to mere mortals, the Germans are naturally anxious to investigate the motives which can have counselled so grave and pregnant a step. To chide with the certainty of eliciting a cutting retort can be hardly regarded as a sufficient reason for giving mortal offence. However great the satisfaction derived from making a clean breast of it, it cannot but appear, even to the self-constituted censor of humanity, as altogether disproportionate to the danger incurred in the act. Such being the case, the only way of accounting for the experiment to the Pope's eyes seems to be to attribute to the Pope a desire to declare the German Emperor and government, in the strongest and most emphatic form, that could be devised, enemies of the church; to hand them solemnly over to the hatred of the faithful in and beyond the frontiers of this country, and to outlaw them before God and man.

The Pope, it is thought, wrote his letter in order to publish it. If he delayed communicating the important missive to his flock, he only waited for a moment when his doing so would be particularly injurious to his correspondent; while he, of course, anticipated such a contingency to be close at hand when he first put pen to paper. No matter whether this interpretation is correct or not, it evidently begins to prevail in political circles, and is pretty generally accepted by public opinion at large. More interesting even than this conjecture is the conclusion based upon it. Viewing it in the light of other recent occurrences, the construction put upon the proceedings of the angry priest seems to force on the inference that the Vatican fully relies upon the sentiments of the Bourbon prince, and what is equally remarkable, expects him shortly to be in a position to act. With these sentiments appermost at Berlin, no little satisfaction is felt that the reply of the Emperor should have exposed the presumption of the Papacy in so forcible a manner. The wisdom, too, of anticipating the supposed intention of the Pope and divulging the whole affair at an early date, is highly commended. Some go the length of likening it to the famous Benedetti exposure in July, 1870. Speaking of the latter eventful period, I may supply a re-assuring remark. As the Ultramontanes so strangely miscalculated the chances of the first collision between Germany and France, their present reckonings are considered as likely to prove erroneous and delusive in many respects. French diplomatists and generals, it is hoped, will throw cold water upon clerical ardor, at least for some time to come.

To prepare for the worst, however, is the motto of the day. Just as in the period preceding the sensational scene in the gardens of Ems, every precaution is taken, however unlikely it may appear that any will be needed in the immediate future. The public are certainly incensed at the necessity of the continued and accelerated armaments; yet they cannot, under the circumstances, avoid being gratified by the reports announcing redoubled activity in those highly serviceable ateliers where machinery for the abridgment of life is being manufactured with such consummate skill.

Besides the influence likely to be exercised by this memorable correspondence upon the evolutions of the next few years, the Germans flatter themselves with the hope that the Pope's step in placarding the most extravagant pretensions will materially assist the progress of independent thought. There is little doubt that the expectation will be fulfilled. Between the Russian and French frontiers there are few educated Catholics willing to admit the papal claims in their totality. If they have not declared against Pio Nono, if they have not deserted the church and joined the Old Catholic banner, this is owing to their respect for ancient institutions rather than for the men now representing them. Very many among this class have lately found it rather difficult to refrain from open disapproval of clerical doings. Very many have been considering the expediency of signing addresses to the Pope, even though they may not care to join a new creed. To renounce all political connection with a priest who chooses to constitute himself the enemy of their country has long been regarded as desirable by not a few who were content to leave his new dogmas unnoticed. Having never voted for his cause at the polls, these men have been considering for some time past whether they had not better vote against him rather than continue their former practice of entire neutrality. After the papal letter these malcontents will be more dissatisfied than ever with the policy of Rome. Before long they may find it necessary to combine for common action.

Already we have some indications of what is coming. In some parts of the country committees have been formed in the last few days consisting of Catholics bent upon the return of ministerial candidates in the impending elections. Headed by men of the highest rank and standing, these bodies, which are so many Catholic organizations distinct from Roman Catholicism, will probably attract numerous adherents, and cause many to take sides in a quarrel who have long tried to remain indifferent spectators. What this open espousal of the national cause by the higher ranks of Catholic society portends in a country like this I need not specify. Suffice it to say that the moment the sentiments of this class are frankly avowed, the Pope will receive palpable proof that in Germany at any rate the number of gentlemen prepared to make common cause with him is infinitesimally small. What good he can possibly derive from the lower classes of this kingdom he probably knows best. It may, however, not be wandering from the point to observe that on the occasion of the only Ultramontane *enquete* which has occurred in the last few years, some 3000 Polish miners were subdued by just a dozen "Ulans" charging boldly with lance and sword. Nor ought it to be overlooked that the other day a procession of 2000 devotees, going to Kevelaer, the Rhenish shrine, with bishops and counts at their head, to pray for the persecuted church, were stopped by one policeman meeting them in the open fields, at a considerable distance from all habitations. Only after they had consented to send their banners and crucifixes home did the dauntless constable consent to their proceeding as so many private persons. It is all very well for the Pope to inform the Emperor William that his throne is in imminent danger because of the Ultramontane quarrel; but, unless he has more resolute allies than are to be found hereabouts, the prophecy is not likely to be soon fulfilled.

I must not omit saying a word upon the language of the German press on this memorable occasion. It is fiercer than anything of the kind I have seen since the first days of the last campaign. The epithets bestowed upon Pio Nono forcibly remind me of certain unmentionable adjectives then used about Napoleon III., while the attacks launched against the Jesuits and the clerical army under their command are a good deal hotter than anything ever recorded as employed against the French. About the most complimentary phrase used in regard to the Pontiff, denounces him as a poor, blind, misguided fool. Then comes the class of verbiage harping upon his conceit and insane hauteur. The highest round of the ladder is reached by those journals which decline to treat him as other than a comic character. There is no very marked difference in all this between the leading papers of the Catholic and the Protestant districts. We read pretty much the same at Breslau and Cologne as at Berlin and Magdeburg. That the German press of Vienna shares these opinions and registers, the Emperor's reply as an achievement of which every Austrian German must be proud, is perhaps likewise worthy of notice. The death of Bishop Kott at Fulda will occasion a new controversy between the secular and ecclesiastical authorities. Under former arrangements the Episcopal chapter submitted a list of candidates for the vacant see, government being entitled to reject all except two. The chapter then chose a bishop out of those who were not rejected. Under the new ecclesiastical laws, however, government claims the right of refusing all the can-

didates proposed. As the new regulations refer likewise to the appointment of a provisional administrator of the see, another conflict may be at hand. Nor is it altogether impossible that the Papal correspondence business will have a sequel before long.

Miscellaneous.

STEWARDSHIP.

BY REV. JAMES UPHAM, D. D.
No beggar is thy God; he needs no aid,
Poor child of clay!
The world's vast wealth; created by a word,
In his to-day, he dwells in thy to-morrow.
Yea, but a word, and other worlds shall fill
The space afar.
Beyond where light has failed, with tired wings,
From furthest star, may angels hover
Think not to bribe a place in God's esteem,
With gift of gold.
Even though thy gift should hungry thousands feed
From stores untold;
Or structures rear, and every chair endow,
For learning's use;
Or Gospel heralds to the heathen send,
Their bonds to loose.
God gives the work thy character to test,
Or mold complete;
His love, and faith, and faithfulness he seeks—
All else is cheat.

The love he asks is Godward, manward, too—
The twin are one.
Take heed, lest thou be the sheepest love of self,
Or be undone.
His faith in God and all that God hath spoke—
In Christ as Saviour, Teacher, King,
Nor serve a shirk.
His faithfulness from faith, nor less from love,
To God and man, and to the world around.
His faith and love co-working out in act,
Where'er it can.
Dost thou bring much, and yet keep back a part?
This worse than naught.
This not the smile of thy approving Lord—
More name is sought.

Hast but a mite to bring, and bringest that?
With God, 'tis more.
Than all the millions brought with noise and pomp
From hoarded store.

He in whose eye the millions are as mites
On motive looks;
Each is a steward of a sacred trust—
God keeps the books.

TWELVE EXCELLENT RULES.

TO PROMOTE HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with, and not magnify each other's infirmities. Gal. 6: 1, 2.
3. To pray one for another in our social meetings, and particularly in private. James 5: 16.
4. To avoid going from house to house for the purpose of hearing news, and in interfering with other people's business.
5. Always to turn a deaf ear to any slanderous report, and to credit no charge brought against any person until well founded.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 17: 14.
9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. Eph. 4: 2.
10. Remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against everything that furthers this end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. John 13: 5-16, 35; Eph. 4: 32; 1 Peter 2: 21.—*American Tract Society.*

MINISTERIAL QUALIFICATIONS.

The ministry is a high office and requires rare endowments. Among them all, sympathy is chief. This is a strong word; it goes to the heart; denotes unselfish burden-bearing, taking the sorrows, cares, perils, sins, miseries of others upon our own souls. Christ did that perfectly. "Surely he bore our griefs and carried our sorrows." "The chastisement of our peace was upon him, and with his stripes we are healed." Thus he put his heart under our burdens, and made our cause his own. Ministers are expected to walk in his steps, possess his spirit, "fill up what is behind of the afflictions of Christ," and "know the fellowship of his sufferings." They cannot preach the gospel if they lack sympathy. Merely talking about, eulogizing, and eloquently describing the love of Christ, falls far short of preaching the gospel. Preaching is a living, personal effort of a saved soul to save others; the love in the sermon must burn in the heart; it must not be Christ's soul alone which yearns for sinners, but the preacher's also. Paul is a good example. But it is utterly impossible for a man to plead with and help sinners as Paul did, until he feels as Paul did, and is willing to be accused as Christ was given over by Christ to be persecuted for his fellow men, that they might be saved.

Sympathy can be cultivated. The Holy Spirit never calls a man to the ministry who is incapable of consoling, helping, blessing others. Yet the development of unselfishness, tenderness, warmth, sympathy, depends upon our own efforts. Some are more susceptible than others, but all require discipline, culture, exercise, growth. The old man must be subdued; love of ease, desire to be served, inclination to seek our own comfort, convenience, honor, pleasure, must be suppressed; and skill to take hold of troubled souls, nurse the feeble, restrain the wayward, lift up the weak, cheer the sad, inspire the dull, instruct the ignorant, be attained. God promises to "strengthen us with might in the inner man;" and urges, "if any man lack wisdom, let him ask of God." No power is so freely given as this power to love; no wisdom so generously imparted as wisdom to win souls. This is the one special mission of the Spirit, and the one special mission of those who are called to preach the gospel. May they not then expect unusual help in this respect? Is there any excuse for those who are chosen for this service to be cold, reserved, blunt, unsympathizing? Had they been incapable of this tender endowment they would never have been called to the work. The fact that they are called is proof that they can acquire the needful spirit and skill to lay hold of lost men and help them in all their distresses. Some urge that it is not natural for them to be genial, helpful, tender, but that is no excuse. The old man can be crucified, the new man developed; the old spirit cast out, and the Spirit of Christ put in its place. Earnest study of the great necessities, weaknesses, sorrows, and perils of humanity, and the boundless mercies of God; and the adaptation of mercy to relieve misery, of divine might to help mortal weakness, of heavenly love to console broken hearts, will assist them to feel for man, and bring the Saviour and the lost, the feast and the famished together. Two overwhelming conceptions should throb in the minister's soul, one, that of the utter helplessness of man, and the other, of the infinite helpfulness of God in Christ Jesus. Two passages of Scripture embody these conceptions as felt by the great apostle. A study of man's degradation, guilt, and peril, forced the outcry, "Oh, wretched man that I am! who shall deliver me from the body of this death?" A study of God's love, and his wise and effective plan to save, brought this other exclamation to his lips, "Oh, the depths of the riches both of the wisdom and knowledge of God!" Ministers have power to save men just in proportion as they enter into the significance of these two utterances, or rather in proportion as these two ideas enter into them, and inspire all their being.

It is a great thing to attain this grace and abide in it. Many who sometimes weep oversinners, and glow with visions of full salvation, fall back from the deep experience, and lose the powerful impulse. If they held fast to their best estate, and lived in the light, as they occasionally enjoy it, they would be invincible. While the preacher has such profound views of human sin and peril, sinners are alarmed; they cannot resist the appeals made to them; their souls will be disturbed in spite of themselves. And when the active, wonderful mercy of God is apprehended, and the conception burns in the soul as a flame of love and eagerness to save, it takes hold of people; faith comes by such hearing; weary, guilty, lost men, cry out, "Jesus, Son of David, have mercy on me!" Ministers thus endowed are sure to gather many sheaves from the world, and prove a comfort and help to the saints. This is their most needful, and most helpful qualification, and we are sorry to add, one in which there is general deficiency. May the Lord increase the sympathy of his ministers.—*The Baptist Union.*

Married.
WALKER—TAYLOR. At Snowshoe, Centre County, Pa., Oct. 19th, by Rev. J. A. Aldred, Mr. Lucien Walker to Miss Martha Taylor, both of Snowshoe.

Business Department.

APPOINTMENTS.

Providence permitting I will preach in Newburyport, Mass., Sunday, Nov. 23rd. J. M. ORRICK.

NOTES TO CORRESPONDENTS.

AMOS G. MATTHEWS.—Please tell us where William Fitts receives his paper, and also give us the name of your Post-office, county and State.

LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORRICK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their paper or wrapper the week following this acknowledgment should inform us immediately.

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid; thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year; subscribers can thus tell at any time how his account stands. The letter "C" indicates that the paper is sent free.

Henry Crouse; C. R. White; L. Osler; O. M. Gaylord; H. M. Skinner; Wm. McCulloch; 2.00; H. S. Montgomery; 4.00; Rev. T. H. Sketchley; C. Collins, Jr.; 2.00; Mrs. Julia C. Crocker; 3.00; D. G. Steuffer; G. W. Barnham; A. Thomas; Howe; 1.00; W. S. Howland; 7.00; R. T. McKusick; 2.00 (will send it for that this year); R. B. Jones; 3.00; I. R. Gates; 2.00; W. H. Swartz;—I am not sure whether we can give it or not, having met with a difficulty we did not expect.

BOOKS, TRACTS, &C. SENT

During the week ending Wednesday, Nov. 19.

By Mail.—Thomas Howe; R. B. Jones; W. B. Kinney.

